

A
TREATISE OF
MODESTY
AND
SILENCE.

*How necessary Modesty is to the edification,
and profit of our Neighbour.*

CHAP. I.

MODESTY, which
now we are to treat of,
doth consist herein, that
our outward composi-
tion be such, such the
body of our senses, such, lastly our
words and conuersation, & our whole
manner and iesture of our body, that it
may edify all those who see and con-
verse with vs. S. Augustine in this sen-

A

tence

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tence of his, comprehendes all which may be sayd of it: *In omnibus motibus vestris nihil fiat, quod cuiusquam offenda spectum, sed quod vestram deceat sanctitatem.* In all your actions and motions (sayth he) let there appeare nothing, which may offend the eyes of any one, but let all be such as may become your sanctity. It is not my intention, to descend to the declaration of those particular thinges, in which Modesty doth consist; neither to define what immodesty is: but for the present this rule of *S. Augustine* shall suffice in generall, which is ordinarily receaved and followed by the holy Fathers and Masters of spirituall life. Let there appeare in your exterior, humility accompanied with grauity & religious maturity, and you will not fayle of that modesty which is required. My intent is only to declare how necessary this modesty is, especially for those, who are according to their Institute, not only to attend vnto their owne saluation and perfection, but also to the saluation & perfection of their Neighbour. And first, one of the thinges, by which our Neighbour is particularly edified, and gayned

*August. in
reg.*

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gained to God Almighty, is a Religious and well composed exterior, that takes their eyes (the interior they cannot see) that moues and edifies them; in briefe that instructs and preaches to them more efficaciously oftentimes, then any thing we can present clothed in wordes vnto them. And so we read of Holy *S. Francis*, that once he sayd vnto his companion: Come let vs go forth and preach; and so they went into the Citty together, & after a long circuit about the streetes, came without any more ado vnto their Couent backe againe: his companion thinking he had forgot himselfe, told him; Father you sayd you would go out to preach, vnto whome he answered that he had preached already: for sayd he, that Modesty and Religious grauity with which we haue walked along the streets, was an excellent sermon, and hath greatest efficacy to stir the people vp to deuotion, to the contempt of the world, to contrition for theyr sinnes, and to lift vp their hartes and their desires, vnto heauen and heauenly things. And this sermon of works is far more efficacious;

4 *A treatise of Modesty: Chap. 2.*
then those of words.

Secondly, this modesty and exterior composition, helps very much, vnto our owne spirituall profit, as we shall proue more amply hereafter, seeing that the vnion and sympathy of the soule and body and of the interior & exterior man is so straight & so reciprocal that what soeuer is in the one, is presently communicated to the other: so that whensoever the soule is well composed, the body naturally conforms it selfe vnto it; and on the contrary, when the body is disordered, the soule is presently, discomposed, vnquiet and troubled. And hence it is that Modesty and exterior composition, is an infallible argument, of an interior recollection, of profit in spirit, and of solid vertue, iust as the hand of a dyall, doth declare without, the motion & measure which the wheels keep within.

And by this second that first is better comprehended and declared: for the cause why men most commonly are so much edified with modesty and that exterior composition, is because they perceauē and gather from thence, the
interiour

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interiour vertue of the soule, and therefore they make so great esteeme of it *Hier. epist ad Fur. vi*
Saint Hierome sayes: Speculum mentis est facies, & taciti oculi mentis fatentur arcana. The face is the Mirrour of the mynd, and silent eyes, declare the secrets of the hart.
 And it is the saying of the Holy Ghost, As in water the countenance of them, that *Prou. 27.*
 looke therein shineth; so the hartes of men *cap. 19.*
 are manifest to the wise and prudent.
 There is no glasse which represents so liuely any person, as the exteriour doth the quality of the interiour, man is knowne saith the wise man) by sight, and the sensible and wise by the occurance of his *Eccl. 19.*
 face, the habit of the body, the laughter of *28.*
 his teeth, and the gate of the man do declare (inough) of him. And disciphring of an Apostata, he sayth: He who is an Apostata, is a friuclous man; he walkes with a distorted mouth, he winkes (And makes *Prou. 6. 12*
 signes) with his eyes, he weaues with his feet, and speakes with his fingers, And this was *S. Gregory Naziazens* obseruation
 of *Iulian the Apostata*, the condition (says *Greg. Naz in hist. Eccl. p. 2. l.*
 he) and manners of *Iulian* were vn-
 knowne to many, vntill they came to *4. in fine.*
 appeare in his Actions; and that Impe-

rial authority, to which he was elected; but for my part I knew his nature ever since I saw and spoke with him at Athens . I neuer obserued the least pre- sage or signe of any good in him , he had a proud stiffe necke, his shoulders vnstable and continually in a dauncing motion , his eyes full of leuity, and glauncing about one euery side of him, a sterne countenance , his feet with a kind of itching restlesnes ; a gibing scornfull nose, and a tongue giuen vnto licetious iests & scurillity , a wide loud laughter , and an inconstant facility to graunt and deny a thing at the same instant ; he was intemperat in words, his reasons silly and without all ground; in questioning he was importun, & in answering senseles, & nothing to the purpose . But why, sayth he , do I giue the Character of him so at large? I wil conclude with this , that I knew him long time before I saw his works , and since by his workes haue knowne him much better then before . And if they were now present , who were then in company with me, they would witnesse for me , that then obseruing thus much in him,

him, I sayd: Oh what a venomous serpent, the Common wealth of Rome doth nourish to ruine it! and whilst I sayd this I should haue bene most glad, that his future carriage would haue giuen the lye to this prelage of myne: & it had ben much better that I had failed in an vntruth, then all the world fallen into so great calamity, as perhaps it neuer was afflicted with before. And so just as the incompousednes of the exterior, is an euident signe of the defectes which are in the interiour; so on the contrary the modesty, and exterior composition sufficiently declare the interiour vertue of the soule, and therefore it moues and edifies so much.

For this reason we are particularly obliged to bestow all diligence in the obteyning of it, for as the end of our Institut is to profit, and help our neighbour, with our ministeries of preaching hearing confessions, teaching, catechising, conuersing with others, visiting prisons, Hospitals, and the like, one of the things of greatest force & efficacy for to gayne cred it vnto our functions, and make a rich haruest in our neighbours

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*Surius l. 2
cap. 2 . de
vita S.
Bernardi .*

bours soules , is this modesty and exteriour composition of ours. For this is it which gayns vs authority with our Neighbours , who through the bright cristall of a well composed exteriour behold the fayre reliques of interiour vertue , and obserue every word proceeding from themselves as so many oracles coming downe from heauen & for such they conserue them in their hartes and memoryes . *Surius* recounts how that Pope *Innocent* the second coming once to the Monestary of Claretnal , accomponyed with the Cardinals , all the Religious went out for to receaue him , together which *S. Bernard* who then was resident there , and the History says that the sight of so many holy Religious mē , did so liuely touch them who were lookers on , as the Pope and all the Cardinals out of deuotion did weep , only to see the Modesty of those Religious , and all were much astonished to behold the grauity of that holy congregation , who in so great and vnusuall celebrery & ioy , (as was that , to haue their Monastery visited by the Pope and Cardinals) did hold

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hold their eyes continually fixed on the ground, without once so much as casting a looke aside; and whilest euery one besides were wistly regarding them, they only neuer lifted vp an eye to looke on any.

Neither doth this Modesty and Religious composition confer only much helpe to the edification of those abroad, but also to those of the same house with vs, for like as secular people are much moued and edifyed to see a Religious mā, whilst he serues masse, neuer looke vp with his eyes nor cast his head aside, & when he walkes in the streets, not so much as to lift vp his eyes to see that which is in his way, they are much confounded and moued vnto compunction, and in their soules haue it in high esteeme: so likewise among our selues, on doth edify much, and excites all vnto deuotion and compunction, who goes about his businesse with Modesty, silence, and religious grauity. And so *S. Hierome* among other fruites which he reckons vp, of this Modesty *Hier. in*
and exteriour composition, says that, *reg. mon. c.*
Loquacibus compunctionem ingerant, &c. 223.

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trādi ad societatem vestram sancta desideria
incitent, vt affectus ad celestia moueant.
Do you know saith he what effect
Religious man produceth with his
silence and Modesty? he silently, but ef-
ficaciously reprehends those who speake
too much, and goe about with little
Modesty & recollection, & makes them
ashamed of what they are, by seeing
others such as they ought to be. These
are they, sayth he, who people Religi-
ous houses, and who conserue them in
vertue and sanctity; since that by their
example they excit and stirre vp others
to deuotion, and call sighes from their
hartes to send vp towards heauen. And
this it is, which our B. Father requires
of vs, where he says that we are to pro-
ceed in such manner, as to increase in
deuotion and to prayse our Lord God,
by considering one an other.

Reg. 26.
flon.

It is recounted of S. Bernard that he
was of so singular modesty, as to make
his companions compose and enter into
themselves with the only sight of him,
and there needed no more, to make them
carefull how they behaue themselves,
then to say; only looke Bernard cometh.
And

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And Metaphrastes and SURIUS relat of S. Iulian the Martyr in his life, that with the only sight of him, diuers Gentils were couerted to our holy sayth. Such as these are good preachers, and doe truly imitate the Glorious S. Iohn Baptist, of whom the sacred Scripture saith *Erat lucerna ardens & lucens*. He was a lampe ardent, & brightly shining, burning in himselfe with a great loue of God, & shining forth vnto his neighbours through the example of his admirable life; It ought therefore to be a great Motiue vnto vs, to remayne alwayes modest and composed, that we edify our brethren & our neighbours with it, and bring forth that fruit, which we haue formerly spoken of: for otherwise where is the zeale and desire of the greater honour & glory of God, so proper vnto our Institur, if we neglect that which hath such force to gayne and edify them, and is so light and easy for vs to do?

Iohn. 1. 9

How

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How necessary Modesty is for our owne profit
and advancement .

CHAP. II.

IT is a cōmon doctrine of the Saints,
that Modesty and the custody of our
senses, is one of the principall means
which we can haue to attaine vnto our
owne spiritual profit and aduancemēt,
since that it aydes much to the custody
of our hart, and interiour recollection,
as also to conserue vs in deuotion; they
being as it were the gates and portes by
which all euill hath entrance into our
hartes. *S. Hierome* vpon this passage of
Iob : *Nunquid aperta sunt tibi porta mortis,*
& ostia tenebrosa vidisti? Sayes that in the
morall & tropologicall sense, the gates
of death are our senses; for as much as
the death of sinne through them doth
ēter into our soule, following that say-
ing of the Prophet *Hieremy* : *Ascendi*
mors per fenestras . And he sayth, that
they are called the obscure Gates, be-
cause they giue entrance vnto the dark-
nes of sinne. *S. Gregory* doth also say the
like,

Hieron. in
Iob. 38. 17.

Hierem. 9
21.

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like, and it is the common doctrine of
holy Fathers, grounded in Philosophy:

Nihil est in intellectu, quod prius nō fuerit in sensu. *Greg. l. 12*
That nothing is in the vnderstanding, *moral. c. 2.*
which hath not first passed by the senses, as the

Gates which gaue it entrance . Now
when the dores & gates of a house are
well shut and guarded, all the family is
in security, but when they are left o-
pen, and none attendes vnto them, in
such manner as any one at all houres
may come, and goe when he pleaseth,
without once being questioned of any,
the house is in great danger, and but ill
assured, howsoeuer at least there can
be no quietnes there, but a continu-
all noyse and passing vp and downe:
and so is it with this interiour house of
ours, where they who haue the custo-
dy of their senses are recollected & de-
pout, & they who do neglect the care
thereof, haue neuer no peace nor qui-
etnes in their harts.

For this reason the Wiseman admo-
nisseth vs: *Omni custodia serua cor tuum,*
quia ex ipso vita procedit. He sayes that
we are to keep watch vpon our harts,
and addes that we are to do it with all
care

Prov. 4. 23

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care & diligence : for to giue vs to vnderstand the great importance of it, seeing that in carefully watching the gates of our senses, we likewise set a sure guard vpon our harts. S. Gregory sayth:

Greg. l. 21 *Vnde nobis ad custodiendam cordis munditiā*
moral. c. 2. *exteriorumq; sensuum, disciplina seruanda est,* for the conseruation of the purity of our hart is required the guard and custody of our exteriour senses. And S.

Dorotheus sayth: *Assuesce oculos non circumferre ad alienas & vanas res, hoc enim labores omnes monasticos deperire facit.* We should accustome our selues not to look about and bestow our eyes on vaine & impertinent things; for so we come to loose all that we haue laboured for since we came to Religion: all the fruit of many yeares, all the gaine of much toyle and many labours, comes easily and without perceauing it for to be lost by these gates of our exteriour senses, if we do not looke carefully vnto it, and we shall become not only deuoyed and robbed of all our good, but also full of imperfections in the place of them. And therefore Thomas à Kempis sayes excellent well, that a man comes presently

Thom. de
Kempis.

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presently to loose that through his negligence which he did not gaine with our much care and vigilancy assisted by the particular grace of God . And S. Dorotheus sayes in an other place : *Cave a multiloquio, hoc enim sanctas ac rationales* Dorotheus
& a celo aduemententes cogitationes gemitusq; serm. 20.
extinguit . Take heed (sayth he) of too much speech, for it wholly extinguisheth and deales in vs all those holy & rationall cogitations, which we receaued from heauen. And on the contrary S. Bernard sayth : *Iuge silentium & ab omni* Berna. ep.
strepitu secularium perpetua quies, cogit 78.
caelestia meditari . A continual silence, & perpetuall quiet free from all noyse of secular thinges, doth (in a manner) inforce vs to meditate on heauen, to lift vp our hartes to God, and to place in him all our affections. And speaking of the Modesty of our eyes, he sayth : Eyes fixed on the ground doe alwayes greatly help
Bernard.
traff. de
12. grad.
humilis.
And we do
find it by experience, that when we go
with our eyes cast downe and modestly composed, we neuer sayle of being collected and deuout.

For this cause the holy Fathers of

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Cassi. l. 4.
de instit.
renun. cap.
41.

Egypt (as *Cassian* recounts) were wont to say, That he who desired to attaine vnto a perfect cleanes & purity of hart, to haue a true feeling of deuotion, and enioy the sweetnes of recollection, ought to be deafe, blind, and dumbe, for as much as if these gates of his senses should but once be shut, his hart would be pure, and his imagination free and well disposed to treat and conuerse with God Almighty. But perhaps some one shall say; how is it possible for vs to be deafe, blind, and dumbe, who haue so frequent occasion to conuerse with our Neighbour, and are oftentime constrained both to see & heare diuers thinges more then we desire? For this, it is a good remedy so to heare thinges, as if we vnderstood them not, by letting them passe out as freely at the one eare as they come in at the other, without euer suffering our hartes to haue discourse with them, or enter into a liking of them, but shaking them off as soone as euer they do intrude themselves. S. *Ephrem* vnto this purpose, doth relate how a certaine Monke came once in great anxiety to an ancient Father, saying

Eph. tom.
2. cap. 73.
de varia
doc. p. 243

sayng: The Abbot commandes me to go vnto the bake-house to assist the Baker, and there I shall find a company of idle boyes, who talke of nothing but impertinent thinges, vnto which it is no waies fit that I should giue any eare; and therfore for Gods sake tell me how I should carry my selfe in this circumstance: vnto whome the old Father answered: Haue you neuer obserued (sayd he) the children in the schoole, what a noyse they make when they are altogether, cunning and learning their lessons, which they are to recite vnto their Masters afterwards, among who one doth not listen vnto another, but every one attends vnto his owne lesson, knowing that he is to giue account of that vnto his Master, who will neuer question him about the lessons of the rest? Do you the like, sayd he, and take no heed of any thing which the others say, or do, but only haue a care to discharge your owne office well, since it is of that alone which God shall exact an account of you.

We read of *S. Bernard* that he had his hart (as it were) so wholly ingul-

B

fed

Sur. in c. fed in God Almighty, that he saw as
4. vita S. if he had not seene, and hearing was as
Bern. if he did not heare; finally he seemed
 to put his senses to no vse at all, he was
 a whole yeare a Nouice, and in all that
 tyme knew not what the top of his cell
 was made of, or whether it were vaulted
 or plainly floored; there was three
 windows or casements in the Church,
 and he neuer thought there had beene
 more then one, he trauailed almost a
 whole day together by a great Lakes
 side, and when afterwarde his compa-
 nions vpon some occasion fell vpon
 mention of it, he asked them, whether
 they had seene it; for, for his part, he
 neuer obserued, or tooke any notice of
 it. And it is reported of the Abbot Pal-
Palad. in ladius, that he remayned for twenty
prat spirit. years together in his cell, without euer
 lifting vphis eyes vnto the roofe of it.
 In this manner may we liue in the mi-
 dle of the world conuersing daily with
 our Neighbours, & yet remaine deafe,
 blind, and dumbe, and the noise and
 variety of obiects which we heare and
 see, will haue no power to hinder our
 spirituall profit.

How much they are deceaued, who make but
light esteeme of thinges, and say perfection
doth not consist therein.

CHAP. III.

FROM the preceder discourse may
be easily gathered, how much they
are deceaued, who esteeme but lightly
of these exterior things, as Modesty,
and Silence, & say that perfection doth
not consist in them, but in the interior
and true and soiid vertue. *Lipomanus* re-
lates an example very proper for our
present subiect out of *Pratum spirituale*,
he sayes, That one of those ancient Fa-
thers who liued in the deserts of *Scythia*
going to *Alexandria* the capitall Citty of
Egypt, to sell those panyars which he
had made, saw there a certaine young
Monke entring into a Tauerne, at
which the good old man being much
griued, resolued with himselte to ex-
pect his comming out, and to tell him
his opinion of his courses; at last the
young Monke came out, and this good
Father taking him aside, told him: My

Prat. spirs.
cap. 124.

deare Brother, do you not consider how young you are, & how many the snarres and deceites of the enemy to intrappe vs? Do you know the manyfold damages which a Monke receaues, by barely going along the streetes of the Citty, by reason of the many figures & representations of thinges, which through his eares and eyes do enter into his hart? how comes it then that you are so aduenterous to go into a Tauerne, where there is of both sexes so much ill company and resort, and where you are constrained, whether you will or no, to heare and see those thinges you would be loth. Therefore for Gods Holy loue, deare sonne, do so no more; but retire your selfe from hence into the desert, where with the grace of God you may worke your saluation with all security. Vnto whome the young mā answered: Good Father, goe to your cell againe: true perfection doth not consist in that, but in the purity of hart: and as for me, my hart is pure, and that is all which God requites and lookes for. Whereupō the good old man lifting his hands vp towards heauen, cryed out & sayde

O Lord

O Lord, mayst thou be euer blest and
prayed, I haue bene fye & fifty yeaeres
in the desert of Scythia liuing with all
possible care and recollection, and yet
I could neuer arriue vnto this purity of
hart: & see this good young man, who
continually frequents the Innes & Ta-
pernes here, hath attayned vnto it al-
ready! If this be your answer likewise
I cōfesse vnto you, that it is true indeed
how that essentiall perfection doth not
cōsist in these exterior things, but in
the cleannes & purity of hart, & in true
charity, and the loue of God. But you
can neuer arriue vnto this perfection,
vnles first you haue a particular eye and
care vnto the custody of your senses, &
make it your study, to go Modestly, &
well composed in the exterior.

S. Bonauenture notes this very well
and giues for his reason, that by the
meanes of this exterior, we come to
acquire and preserve the interior, it
being as it were the Rampare and Bul-
warke of our hart. Iust as we see, that
Nature produceth not the tree without
is leaues and barke, neither the fruit
without its outward rind, but that it

Bonauent.
opus. lib. 2.
de profec.
rel. c. 22.

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furnisheth & provideth all things, with shelter and couerture, serving both for ornament and conseruation; and so in like manner Grace, which workes in a like proportion vnto Nature, though with farre more perfection, produceth not the interior of vertue without accompanying it with this exteriour, which is as the barke & rind by which vertue, interiour recollection, and purity of hart is nourished and conserued, and this sayling, the other comes likewise to be deficient. Like as our health or corporall infirmity consisteth not in our exteriour, neither in our good or ill complexion, but in the disposition of the humour of our body; yet notwithstanding when we see one looke ill, we presently say, he is not well, he hath not his health, doe you not see the colour of your face, how pale and wan he is? How his eyes are sunke into his head? It is iust the same in matter of spirituall things.

*Basil tract.
de vera
virginitate.
2.*

S. Basil declares this by a similitude which we may well make vse of, being warranted by his authority. First he supposeth this common doctrine and allegory

allegory of the Saints; that the exterior senses are as the windowes, by which (as it were) the soule lookes out for to behold all thinges which passe abroad: & he sayes that there is as much difference betwixt a recollected, and a distracted soule, as betwixt an honest and an impudent woman. It is a wonder to see an honest Matrone looking out of the windowes; but the other, without all regard of her esteeme or fame, will be perpetually gazing out at euery thing, speaking to this one, calling to another, and entertaining euery one who comes. There is the same difference, sayth S. Basil betwixt a recollected and distracted Religious man. It is no lesse then a wonder to see a Religious man who is knowne to be spirituall and reserued, looking out of the windowes of his senses, but he recollects and retires himselfe into the secret corner of his hart, but you shall see the other, at euery turne staring out of the windowes, wondering at the passages of things, giuing eare to al that is sayd, talking, laughing, telling and hearing newes and still with one or o-

ther trifling away his tyme. It is true, the honour and dishonour of a woman doth not consist in being seene and noted to looke out of the windowes, or in abstayning from it; but that woman who should be alwayes delighted to be gazing out, who lightly enters into discourse, admits of courtship, and is familiar with euery one, doth giue apparant & shrewd signes of leuity, and it is sufficient, were she neuer so honest, to blemish her fame, and render her suspected: in like manner it is certaine that perfection consistes not in the custody of our senses and our tongue, but when the soule doth come to be delighted, for to looke out vpon exteriour things, to heare and see, and speake with promiscuous liberty, it shall neuer arrive to perfection, nor purity of hart.

And we are here to marke one point of great importance, which is, that as this exteriour confers great help vnto the composition & conseruation of the interiour; so in like manner, the interiour presently composeth the exteri-

Gregor.

Nazian.

epist. 162.

our: *Vbi Christus est, Modestia quoq; est,* sayth S. Gregory Nazianzen, where
Christ

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Christ is, there likewise is Modesty; when there is within a masculine solid vertue, there will presently shine forth a constant gravity & solidity in our speech and lookes, and maturity in our gate, our gestures, and all our motions: the weight and gravity of the interior, sends forth solidity and maturity to the exterior. And this is that modesty, which our B. Father requires of vs, *Reg. 19.* proceeding from peace and true humility of the soule. It is no forced nor feigned Modesty, nor any artificiall dissimulation: for such cannot be of any long continuance, but when it comes to the prooffe and tryall, failes straight, and shewes forth what it is: but a modesty deriuing its selfe from the interior, and the very bottome of the hart, proceeding like a cause from the effect out of a hart well composed, humble & mortified.

From whence we may gather a rule infallible inough to know, whether a person be spirituall & goeth forwards and profits in perfection and vertue or no, which S. *Augustine* declares by this *Aug. 83.* comparison: Iust as (sayth he) we per- *q. 4. 71.*

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ceauē our selues, now we are beco mē,
not to be taken or regard those sports
and pastimes, with which when we
were boyes we were so much deligh-
ted, the which if any one then should
haue offered to haue barred vs from,
we should haue taken it wonderous
heavenly, although now we find no
difficulty to be without them, yea we
should be ashamed of them, considering
our selues men, and them the bables
and toyes of children; so sayth he, in
the way of spirituall life, when a man
comes once to haue some feeling and
tast of God Almighty, to beare affecti-
on vnto verruous thinges, to become a
spirituall man, and go forwards in per-
fection, he finds no difficulty at all, to
be deprivied of all those sensuall plea-
sures and delight, in which he tooke so
much satisfaction and content whilest
he was yet but a child in vertue and
perfectiō. Seing they are but the sports
and pastimes of children and imperfect
soules, and himselfe now growne a
man: *VVhen I was a child* (sayth the A-
postle) *I spoake as a child, I did conceit &*
imagine thinges like a child, but now being
become

1. Cor. 13.
11.

Treatise of Modesty . Chap. 3. 37

become a man , I haue left all those childish things . If you would therefore know whether you do go increasing and profiting in vertue , or els remaine a child still ; consider with your selfe , whether you haue left of , and forgot all your old childish tricks : for if you are still delighted with the plaies & toyes of children , you are yet a child . If you yet take pleasure in that childishnes of giuing way and satisfying your senses , by sending your eyes with regarding euery vaine and curious thing , your eares with desire of hearing euery nouelty , your tongue with talking of idle and impertinent matters , you are yet but imperfect and a child , seing you are still delighted with the trifles and pastimes of little children and imperfect folkes . He who is a spirituall man , and come vnto perfect growth indeed in vertue , doth find no more gust and liking in these thinges , but laughs and sports at them , as a man would do at the toyes & games of children , and would be ashamed to be busy himselfe with them .

of

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Of silence and the great good and profit which
proceeds from it.

CHAP. IIII.

ONE of the meanes which shall
greatly help vs to profit in vertue
& attaine vnto perfection, is to refraine
and mortify our tongue, and on the
contrary, that which most hurts and
hinders our spirituall profit, is our ne-
gligence and want of care in this. The
Apostle S. Iames teacheth vs both these
verities, where he says concerning the
first, *Si quis in verbo non offendit, hic per-
fectus est vir* He who doth not offend in words,
a perfect man. And of the second: *Si qui
putat se religiosum esse non refrenans linguam
suam, sed seducens cor suum, huius vana est
religio*. If any one doth thinke that he is
pious & religious, & doth not refrayne
his tongue, but seduceth his harte, this
mans Religion is vayne. S. Hierome
makes vse of this authority of the Apo-
stle to recommend the obseruance of si-
lence, and says that for this reason the
ancient Fathers of the desert, grounding
them-

Iacob. 2.3

Iacob. 1.
26.

Hier. in
reg. mon. e.
22.

Treatise of Silence . Chap . 4 . 29

themselves vpon this sentence and doctrine of the holy Apostle , were wonderfull carefull of the obseruance of it, adding that himselfe had met with diuers of those holy Fathers, who for seauen yeares together had neuer spoken word . And *Dionysius Carthusianus* says, that by the vniuersal consent of all Religious Orders, silence is accounted one of the principall obseruances of Religious, and is maintayne with so much rigour of discipline , as euen in some holy Religious Orders , the breach of it is punished with publike chastisement . But let vs consider a little what the cause may be , that silence is so much and earnestly recommended to vs . Is it so great a matter to speake an idle word? What other harme can come of it, but only the losse of so much time as we are in speaking it? at the most it is but a small veniall sinne, which may easily with taking Holy water be washed away. But without doubt there is somewhat more in it, then a little losse of time; and it is of greater consequence then it seems to be, or els the Holy scripture would neuer recommended it in
such

such particular māner: the Holy Ghost doth not vse to exemplify a little exaggerat things, and sets them not out greater then they are vnto the shew: the Holy Father and Doctours of the Church vnto whome our Sauour comunicats particular light, to the vnderstanding and explicating the Mysteries of the holy Scripture, do most amply declare the great profit which floweth forth from silence as from a bountious spring, & the great harmes which proceed from the contrary.

*Basil. in
reg. Fusi-
us disp. 13*

S. Basil says that it is of great profit, especially for those who are but new beginners, to inure and accustome themselves to keep silence; first, vnto the end to learne to speake, vnto which diuers circumstances are requisit, and it is a poynt of no small difficulty, & seeing that to learne other sciences and artes we thinke the experiēce of diuers years not ill bestowed, if we may but arriue to be but our Crafts Maisters at the length, it is most reasonable that we should bestow the silence of some few yeares, to attayne that excellent knowledge to speake well, since they who

will

Treatise of Silence . Chap . 4 . 35

will not apply theſelues to learne , can neuer arrive to any maſtery . But perhaps you will tell me , that by ſpeaking much we muſt come to learne to ſpeak , as all other artes and ſciences are learned by exerciſe . To this *S. Baſil* ſhall anſwere you ; that the knowledge of ſpeaking well is not attained but by holding our peace , & by long cuſtome of keeping ſilence : and he giues this reaſon for it , that ſeing to ſpeake well there are required ſo many circumſtances , & that we haue ben vſed ſo ſeldom to diſcourſe with theſe ſame circumſtances required , but vtter all which comes in our head , without regard of time or manner or any thing , ſilence produceth chiefly two effects , which learne vs this art of ſpeaking : well the firſt is , that through long ſilence we come to caſt into forgetfulnes thoſe ill formes of ſpeech vnto which we were accuſtomed in the world , which is a poynt of greateſt importance , in learning vs to ſpeake well , like as it is , to forget that which we haue vitiously learned . The ſecond is that by means of this ſilence & taciturnity we haue both
tyme

time abundant and commodity to get
 a habit & forme of speaking well; Since
 it affords vs the opportunity, to looke
 backe vpon the exāple of those auncient
 Religious men, who had proceeded
 Masters in this art of speaking well, to
 the end to learne of them, & as it were
 new cast our selues in the mould of
 their example, of speaking with circū-
 spection and maturity, letting no word
 passe without its true weyght and cau-
 tion, like as the Prentises vse to behold
 their Masters worke, to learne the bet-
 ter for to imitate them? In like manner
 ought me to consider the laudable liues
 of others to conforme our owne vnto
 them by imitation. Behold in what
 manner that auncient Brother, & this
 other venerable Father speakes, with
 what a grace and affability he giues dis-
 patch and contentment vnto all who
 haue discourse or businesse with him,
 euen then seeming at if he had nothing
 els to do only to satisfy & answer you
 when he is in the greatest presse of o-
 ther occupations: you shall find him al-
 wayes in an equall temper, neuer but
 cheertull; and not like you giuing harsh
 and

and rough answeres, when you haue any little businesse more then ordinary. Regard that other when any thing is commaunded him by Obediēce how cheerefully he answeres; I am content, I will doe it withall my harte; without any excuses, or once questioning who hath commaunded it; marke this other, how carefull he is neuer to speake any thing which may disgust his Brother, neither in recreation, or at any other tyme, either to breake his iest, or shew his wit; but both in presence and behind their backs, he speakes with all, and of all, with great respect, esteeme and reuerence. Doe you learne of him to speake accordingly. Obserue that other, how he makes no reply, when he hath receaued any offensive word, but quietly puts it vp, and dissembles it, as if he heard it not; in conformity to that saying of the Royall Prophet: *Factus sum sicut homo non audiens.* This man knowes well the art, to winne his brother & himselfe at once. Doe you learne to carry your self in like manner, when you shall come in like occasions. For these two causes sayth S.

C

Basil,

Psalm. 37.
15.

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Basil, is a wel & long cōtinued Silence most profitable. For silence doth both beget forgetfulnes of ill, by discontinuance; and affordes vs leasure to learne and informe our selues of those thinges which are good.

Amb. l. i.
offic. c. 10.

S. Ambrose, and S. Hierome vpon these words of Ecclesiasticus; *Tempus tacendi, & tempus loquendi*. There is a tyme to speake, and a tyme to hold our peace; do authorise this which we haue sayd: and adde, that for this reason Pythagoras that auncient Philosopher, did exact of his Disciples, as the first lesson they were to learne, a cōtinual Silence for fīue yeares together: to the end that through so long a silence they might arriue vnto a perfect forgetfullnes of all the ill which they had euer learned; & in frequently giuing eare to him, they might store themselues with sufficient matter to speake of after wardes, and in this manner become excellent masters.

Hier. eccl.
3. 7.

And S. Hierome concludes in this manner his discourse: *Discamus itaq; & prius non loqui, & postea ad loquendum uerferemus*. Let vs therefore first learne to hold our peace, and after wards open our mouthes to speake. Let vs be silent

lent for a while (sayth he) and wholly depend vpon those precepts which we shal heare; let vs account nothing to be right, and as it should be; which we haue not learned; to the end that after a long silence, of schollers we may become Masters. And although the Saints speake only of those who are beginners; neuertheles their discourse hath referēce to al. For eyther you haue been long in Religion, or els but now begin. wil you refraine your tongue as a Nouice, or an auncient Religious mā? Choose which you will, if you are a Nouice, and like a Nouice would behaue your selfe; your first document must be to hold your peace, vntill, as we haue sayd, you haue learned what and how to speake: if you haue been long in Religion, & would carry your selfe, in such manner as becomes an auncient Religious man; you ought to serue as a patterne vnto Nouices, from whom they may learne for to compose their selues. But in my opinion, it were better you should behaue your selfe rather like an auncient Religious man, then like a Nouice, seeing of the two their obligatiō is the greater. You were

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Novice for to come to this, and your end of keeping silence so long, was to learne to speake. It is expected with good reason frō you, that after so long a time, you should know how to speake; and if as yet you are ignorant, as neuer having beene a good Novice, in this you are to begin to be a good Novice now; to the end you may attaine to the knowledge to speake, as you ought, when you ought, and of those things of which it becomes you to speake.

How Silence is an efficacious means to obtaine the gift of Prayer.

CHAP. V.

SILENCE doth not only serve to instruct vs, how we are to conuerse with men, but it is also a great and usefull help, to teach vs how to discourse with God Almighty, and obtaine the gift of Prayer. So sayth S. Hierome, & he doth note, that for this cause those auncient Fathers had silence in so high

Hier. reg. esteemd: For therefore (sayth he) those ab-
mon. c. 22. ly Fathers in the desert, instructed by the

Holy Ghost did obserue silence with all diligence, as the cause of holy contemplation.

And S. Diadochus treating of Silence, D. Diad. sayth, *Præclara ergo lex est Silentium*, n. l. de perfe. bilq; *aliud quàm mater sapientissimorum co-spir. c. 70. gnatum*, Silence is a rare & excellent in Bibl. SS law, and is nothing els then the Mol PP. 20m. 3 ther of most holy thoughts and cogitations. If you pretend therefore to the grace of prayer, and to become spirituall, if you seeke after the familiarity & conuersation with God, be obseruant of Silence; if you desire to haue your minde alwaies imployed with holy thoughts, and haue a supple eare to the inspiration of God Almighty, be careful of silence and recollection. For as there are some who are deafe, through certaine impediments in the organ of their hearing, and others who vnderstand nothing of that which is sayd vnto them, by reason of some noyse which is made whilst others speake so in like manner, the noyse & shrilnes of words, the many affaires and businesles of the world, do hinder and render vs wholly deafe vnto the vnderstanding of those inspirations, by which God Al-

38 A treatise of Silence. Chap. 5.

mighty doth declare interiorly, what our duties are, and what we ought to do. God requires solitude for so discourse with our soules: *Ducam eam in solitudinem, & loquar ad cor eius*, sayth the Prophet *Oseas*, I will lead her into the wildernes, and there I will speake vnto her hart, there she shall be cherished and fed with all deliciousnes: *Ecce ego lactabo eam*. There I will giue her to sucke from myne owne breast; signifying those graces and fauours which he bestowes vpon a soule, that is so happily retyred, S. Bernard saies, that God is a spirit, and not a corporall substance, and therefore he requires a spirituall & not a corporall solitude. And S. Gregory demandes: *Quid prodest solitudo corporis, si solitudo defuerit cordis?* Vnto what end is the solitude of the body, if there be wanting the solitude of the hart? That which God requires is, that you should build a mansion and cell in your hart, where you may decently treat with Almighty God, and his diuine Maiesty may take delight and pleasure to conuerse with you; for so may you say with the Prophet, that you haue taken

Bern. ser.
40. in Car.

Greg. l. 30
moral. c.
12.

taken flight, & haue retyred your selfe
into the desert: *Ecce elongauis iugiens & Psal. 54. 3*
mansi in solitudine. Neither is it neces-
sary that you should make your selfe an
Hermite to accomplish this, nor retire
and withdraw your selfe therefore from
dealing & cōuersing with your Neigh-
bour, but if you desire to conserue your
selfe alwayes in deuotion, and to be
still disposed, and well prepared to ap-
ply your selfe to prayer without any
difficuly, be obseruant of silence. S.
Diadochus sayes well, that euen as the
heat of a Bath diminishes and vapours
forth, when the doore is often opened;
so also with speaking much, the seruour
of our deuotion through our mouthes
is lost, the hart is incontinently powred
forth, and the soule findes it selfe be-
reaved of all good thoughtes. And we
may easily perceauē how suddenly all
the iuyce of deuotion is lost, when we
but open our murtheres, to speake with
neuer so little intemperance, and how
our hart is fleeting through our lippes.
Moreouer if you desire to haue any va-
cant tyme, and purchase many quiet
houres to apply your selfe to prayer,

*D. Diad.
ubi supra.*

do but keep Silence, and you will see, you shall haue no want of tyme to treat with God, and set all right in your interior. O how well hath the deuout

Thom. de Kempis.

wouldest but withdraw thy selfe out of the occasions of superfluous speeches and idle garrs here and there, as also from hearing rumours & nouelties, you would find sufficient and conuenient tyme to meditate on good and holy things. But if you be delighted with talking, & dissipate your selfe through your exterior senses, it is no marueile if you be alwayes complaining for want of time, & neuer find sufficient to discharge your ordinary functions. And so we read of the children of Isræll, that they could not make an end nor finish their daily taske, but they were punished and corrected for it, because they went searching vp & downe the fields to gather strawes.

Exod. 5.
12.

We are likewise here to consider another point of great importance, and very spiritual, which is; that as Silence is the cause of holy contemplation; so likewise prayer, contemplation, and conuersation with God Almighty, do

cause

A treatise of Silence. Chap. 5. 41

cause and produce this Silence. *Moses* sayd vnto God: *Ex quo loquutus es ad seruum tuum, impeditioris & tardioris lingua* *Exod. 4. 10.* Since that tyme as thou spakest to thy seruant, I am become more stanch and slow of speech. And the Prophet *Hieremy* when he begun to speake with God Almighty sayd, that *Hiere. 16.* he was become a child againe, & knew not how to speake. Whereupon *S. Gregory* obserues, that spirituall men who frequently conuerse with God almighty, become presently dumbe vnto all worldly thinges, and it is irksome vnto them to speake or heare of them: & that because they desire to discourse and heare of nothing els, then what they loue, and haue placed their hartes vpon, all other thinges being fastidious and displeasing to them: *Valde namq; insolens atq; intolerabile estimant, quicquid illud non sonat quod intus amant.* And this experience lets before our eyes: for do but obserue your selfe, after God Almighty hath bestowed some extraordinary fauour vpon you in prayer, when you rise from thence with deuotion, what little desire & list you haue

Greg. l. 7. moral. c. 6.

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to discourse with others, to cast about your eyes, or hearken after new and curious things, but it seemes, that some body hath curbed your mouth, and bridled your senses vp: and what is the cause of this? but only because you are buried within, and entertaine your thoughtes with thinking vpon God; & therefore you haue no need, nor care to seeke abroad to entertaine your selfe with the delight of any exterior thing, and on the contrary when one goeth ranging and bestowing himselfe on things that are without him, it is a signe that he hath no spirit, no deuotion, nor any thing to entertaine himselfe within, according to the obseruation of that holy man: *V*hence comes it (saith he) that we speake and conuerse together so willingly, when notwithstanding we neuer returne to silence without some detriment of our conscience? the reason is, because by talking together we seeke to comfort our selues and unburthen our hearts wearied with diuers cogitations, speaking & thinking with far more willingnes of that which we either loue or desire, or those thinges which are the most contrary to vs. We cannot liue without some

*Thom. de
Kampis.*

some contentment and delight, & whē we enioy it not with God in our interiour, we presently go in pursuit of it vnto exterior things. And this is the reason why in Religion we esteeme this and euery exterior defect to be so great, and meriting so much reprehension, how euer sleight & little in themselves, seeing these defects of the exterior, as breaking silence, losse of time, and the like, are signes of small profit, and great scarcity of interiour vertue, and also shew that they haue no spirituall recollection, and haue yet no tast of God, nor heavenly thinges; since they want matter within, to entertain themselves, and haue not builded them an interiour house for God to inhabit in. When we see a Cabinet without a locke, we presently imagine there is no treasure within. When the Nut is light and rebounds easily, it is a signe it hath no kernell in it. This is the marke we haue to know the vertue & goodnes of these things, and therefore we are so curious to see they do not want them.

That

*That silence is one of the principall meanes,
to profit and attaine vnto perfection.*

CHAP. VI.

FATHER Natalis a very learned
and spirituall man, sayes one very
particular and remarkeable thing of Si-
lence; from whence the great impor-
tance of it may appeare, which although
vnto some it may seeme spoken with
Hyperbole, and by way of exaggera-
tion; yet it is notwithstanding most true,
and approued by experience. He sayes
that to reforme a Religious house, yea
the whole Religion, there needes no
more, then to bring them to be obser-
uat in matter of Silence: let Silence but
be obserued in your house, and I will
warrant your reformation. It seemes
there can be nothing more sayd in
prayse of Silence, since in this is compre-
hended all: and the reason of this is, that
when there is Silence in a Religious
house, euery one applyes himselfe to
that for which he is entred into Reli-
gion, that is to his progresse in spirit
and

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and perfection; but when Silence is not kept, presently there is nothing but murmurations, private whisperings, detractions, and particular friendships conserved by prattling, and familiarities: then they loose tyme themselves, and make others do the like, with diuers other inconueniences arising from hence, vnto the ruine of the house and discipline. And we see moreouer, that when there is not Silence in a house, it seemes rather a house of seculars then Religious men; and on the contrary when Silence is obserued, it appeares not only a Religious house, but euen a Paradise. You no sooner enter in the doares, but you find the gratefull odour of sanctity, vnto which that solitude and silence which is there, rayseth vp the hartes of euery one who comes, & silently moues them to deuotion. *Verba*
Dominus est in loco isto, non est hic aliud nisi Gen. 28.
domus Dei, & porta Cali. Assuredly our 26.
Lord is in this place, and this is no other, then the house of Almighty God; and the gate of Heauen. And this I say to euery one in particular, reforme your selfe but in matter of silence, and
I do

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I do assure your reformation in the rest.
We find it by experience that after
much effusion in speech, we perceauē

Prou. 14. in many imperfections; *Vbi verba sunt*
23. — plurima, ibi frequenter egestas. There is

nothing but want, misery, and cause
of griefe; whereas if we haue been ex-
act in poynt of silence, we shall hardly
find matter to make our Examine of,

Qui custodit os suum, custodit animam suam
says the Wiseman, he who hath custody
of his mouth, hath custody of his soule;

One *Carilus* a man of choyce learning,
and principal authority among the *Lacedomiās*;

being asked the reason why
Lycurgus had enacted no more Lawes,
answered that for those, who speake so
sparingly as the *Lacedemonians* did, a
few lawes would suffice, *Qui paucis*

Prou. 13. *sermone vtuntur, legibus multis non indigent,*

so that silence is not only sufficient to
reforme particular persons, but even

wholle houses and religions. And for

this cause, those auncient Fathers haue
esteemed it so much, and all Religious

Orders with one consent haue placed
that of Silence among their principall

obseruances,

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obseruances. For this reason likewise
sayth *Dionysius Carthusianus*, *Saint Iames* *Iac. 1. 26.*
the Apostle hath sayd that he, who of- *9. 32.*
fends not in speaking, is a perfect man,
and that he who imagins himselfe to be
pious and religious, not refrayning his
tongue, deceiues himselfe & his reli-
gion is vayne.

Let each one therfore seriously con-
sider with himselfe, how little is re-
quired vnto perfection, and how easy
the meanes are to attayne vnto it. Do
you desire to make great profit in ver-
tue, and acquire perfection? be obser-
uant of silence, for so saith the Apostle
S. Iames you shall attayne vnto it, if
you desire to be spirituall, and to haue
the gift of prayer, haue a care of Si-
lence, for by this meanes say the holy
Saints it is to be obteyned; and on the
contrary if you haue no care nor no re-
gard of Silence you shal neuer arriue to
any eminēcy in perfection, neuer make
prayer well, neuer be spirituall; In a
word, be Iudgēs your selfe, and cal to
mynd a little, whether you haue ever
knowne a man effused in spech, either
spirituall or giuen to contemplation, or
making

48. *Arreare of Silence. Chap. 4.*

making any profit in vertue at all.

Job. 12.

quid vir verborum iustificabitur, sayes holy

Greg. l. 1.

mor al. c. 2.

Job Shall a man full of words be iustified? and *S. Gregory* sayes commenting

therupon, it is most certaine that a man

who speaks much shall not be iustified,

nor euer make any profit, that is worth

the speaking of; which he confirms

with diuers authorities of holy Schip-

Psal. 138.

12.

ture, as with that among others of the

Prophet *Dauid*: *Vir linguosus non dirigetur*

inter terra, a talking man shall not be di-

rected vpon the earth; he shall not pro-

fit, he shall make no progresse forward,

but fall vnder that curse and maledi-

Gen. 49.4

ction of the Patriarch *Jacob*; *Effusus es*

font aqua, non crescas, you haue powred

out your hart, out of your mouth and

senses, and haue taken delight & plea-

sure in these exteriour things, you shall

not increase, you shall not prosper, nor

be fortunate.

The Saints do compare very pro-

perly, those who haue no custody of

their tongue, to a Vessell without a

Nun. 19.

30.

Lid or couer, which God commaunded

to be accounted for vncleane, *Vas quod*

non habuerit operculum, nec ligaturam de-

super

super immundum erit. And that because it is apt to receaue all vncleannes falling into it, and be presently filled vp with dust and durte and euery sordid thing; so also whosoever keeps his mouth still opē with effused speech, shal be straight wayes filled with sinnes & imperfecti-
ons, as the Holy Ghost sayes and re-
peats so often: *Qui multis vititur verbis, Eccl. 20. 8*
ledit animam suam. He who vseth many
wordes doth (as it were) wound his
owne soule. And in an other place: *In* *Prou. 10.*
multiloquio non deerit peccatum. And yet *19.*
again: *In multis sermonibus inuenietur* *Eccl. 5. 2.*
stultitia. Foolishnes is found in many
wordes; and would to God our experi-
ence of this were not so infallible and
frequent as it is. S. Gregory sayes excel-
lent wel: We begin at first to speake of *Greg. 1. 7.*
good & profitable things; from thence *moral. cap.*
we passe to idle and vayne discourses, *17. & 3.*
then we presently fall to iesting and
merrimēt, which is instantly followed
with exceptious and angry wordes,
vntill at last our tongue by little and
little comming to be in vse, and the de-
sire increasing of exemplifying for our
greater credit and reputation, we find

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our selues , before we are aware, intangled in vntruths, spiteful, malicious, & most hurtfull wordes & so beginning sparingly to speake, we fall at last into wild intemperance and excesse; & that discourse which only in sport began, comes to end in detraction, and rancord bitternes . *Albertus Magnus* proceedes yet

*Alber. l. de
virtut. cap
31.*

further, & sayes : *Vbi non est taciturnitas, ibi homo de facili ab aduersario superatur.*

Where there is no silence, a man is easily ouercome by his aduersary . And he cites that of the Prouerbes to confirme his saying: *Sicut vrbs patens & absque mu-*

*Prou. 25 .
28.*

rorum ambitu; ita Vir qui non potest in loquendo cohibere spiritum suum. That man who cannot retrain his speech is like a citty lying open , without the defence of walles. On the which wordes *S . Hier.*

Hier. idem *rome* sayes, That as a citty without wals *Greg. 3 . p.* and dismantled , is in great danger of being sacked by the enemy ; so he who *past. c. 13 .* is not defended with this wall of Silence, lyes open to the enemy, and in apparant danger of being ouercome by euery tentation. And we may giue particular reasons for it, for euen as a man *& lib . 7 .* whose thoughts are alwaies wandring, *moral. 4 .* *35.*

whose thoughts are alwaies wandring,
and

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and neuer thinks on any thing he doth,
may easily be coufened and deceaued,
wheras it is a hard matter to ouerreach
one, who is alwayes circumspect and
wary; in like manner, he who hath no
care of Silence may easily be deceaued
by the enemy, seeing he is alwayes di-
stracted, and occupied in thinking of
impertinent thinges: but one who is
obseruant of silence, and recollected,
stands euer vpon so sure a guard, as it
will be no easy matter for the Diuell to
deceau, and lead him into illusion.

*That, to be obseruant of Modesty, Silence, &
Recollection, doth not bring vs into a kind
of dumpishnes, but rather makes vs
cheerefull, and line more content.*

CHAP. VII.

FROM that which hath been sayd,
followes a thing worthy of obser-
uation concerning this subiect wherof
we speake; which is, that this recol-
lection, this custody of our tongue and of
our eyes, this harkening to nothing but
that which may concerne vs, this be-
comming

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comming deafe, blind, and dumbe for
 God Almighty's sake, is not to lead a sad
 & melācholy life, but rather a pleasant
 and contented one, and so much more
 delectable then the other, as the con-
 uersation and familiarity of this soue-
 raigne sweetnes & high maiesty, vnto
 which this recollection doth inuite and
 lead vs, surpasseth the delight of all
 humane society. *S. Hierome* sayes: *Vide-*
rint alij quid sentiant; vnusquisq; enim suo
sensu ducitur: mihi oppidum carcer, & soli-
tudo paradisus est. Let others take delight
 in what they please; for euery one fol-
 lowes that which he likes best: to me
 the Citty seemes a prison, & the desert
 a Paradise. And *S. Bernard* sayes: *Nun-*
quam minus solus, quā cum solus. I am ne-
 uer lesse alone, then when I am alone;
 then I am best accompanied, then most
 glad and most delighted, since I enioy
 that which alone can *satiat me*, & bring
 a true contentment to the hart; which
 is to treat and conuerse with Almighty
 God. To such as inioy not these interi-
 our discourses, who know not what is
 spirit, what is prayer, and haue no taste
 nor gust in spiritual things, it is true
 indeed

Hier. epist.
4. ad Rust.
mon. de vi-
uendi nor-
ma.

Bern. epist
ad Frat. de
monte Hei

deed this life seemes tedious, melancholy, and sad ; but not to holy and good Religious men .

From hence we may discouer another deceit, which is: that as the theefe, imagines euery one as bad as himselfe ; so there are some who when they see another recollected and deuout, carrying his eyes low, and not talking with euery one he meets , as they are vsed to do, imagine presently, that he is in some great rentation, or els doth liue a life full of great sadness and solitude , yea sometymes they proceed so farre as to affirme so much . And others there are so simple, as not to dare to proceed with such modesty and Silence, as otherwise they would ; for feare they should be mocked and reproached for it of others. Such as those who scoffe at others vertuous proceeding, are to be most wary, & take great heed that they vse not, or rather abuse not their want of discretiō and deuotion vnto the harme and injury of others ; because they know not how to be silent or recollected themselves: they thinke others find as much difficulty in it as they , or perhapes are

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therefore offended at an others Modesty, because it is a continuall reprehension of their immodesty, and want of recollection, and for that cause cannot away with it . Haue patience and suffer him to go on his way , and exercise himselfe in those vertuous acts, in which he finds more perfect ioy and contentment, then you in yours, seeing it is that solide and spirituall delight, or which the Apostle speakes : *Quasi tristes , semper autem gaudentes*. They are alwayes ioyfull: whilst they seeme to be sad.

2. Cor. 6.
10.

*Seneca lib.
3. ep. 23 .
ad Lucil .
desol. &
gaud.*

This is that which *Seneca* aduised his friend *Lucius* : If true ioy (sayth he) consists not in the exteriour, but in the hart within; like as gold, & other precious mettals, are not found in the superficies of the earth, but deeply hidden in their veines & mines; in like manner, that is not true ioy and contentment, which appeares without, whilst we laugh and talke, and freely do conuerse with others, since this is not it which satiates the soule, but that which like pure gold lyes hidden in the veines and inmost of the hart . True ioy and contentment consists in hauing a good conscience,

science, in a generous spirit in contemning the world, and in a mind lifted up above all worldly things.

Of certaine Circumstances, to be observed in speaking.

CHAP. VIII.

PONE Domine custodiam ori meo, & *Psal. 140.*
ostium circumstantia labijs meis. The 3.
 B. Saints and Doctors of the Church
 S. Ambrose, and S. Gregory treating of
 those great harmes & euills which proceed from the tongue, of which the holy
 Scripture makes frequent mention, especially the books of wisdom; & commending most particularly vnto vs the
 obseruance of Silence, as a meanes to free vs from many dangers and inconveniencies, do say: *Quid? igitur mutos nos esse oportet?* What do you then require? Would you haue vs to be alwaies dumb? *Minime.* No, say the Saints, we exact not that of you, seeing the vertue of Silence consists not in not speaking, no more then the vertue of temperance in not eating, but in eating when and

*Ambr. l. 1.
 offic. cap. 3
 Greg. l. 7.
 moral. c. 17*

36 *A treatise of Silence. Chap. 8.*

what we ought, to abstaine from all that may exceed : so in like manner the vertue of Silence doth not consist in neuer speaking ; but in knowing when it is fit tyme to speake , and when to hold our peace . And they alleadge this sentence of *Ecclesiasticus* : *Tempus tacendi, & tempus loquendi* . And therefore there is required great discretion , to doe these thinges in their conuenient times : for it is as well a vice to hold our peace when we ought to speake, as to speake when we should be silent. And of these two thinges, say these holy Saints , the Prophet admonisheth vs in those alleadged wordes : *O Lord , set a guard vpon my mouth* . And what guard is it, O holy Prophet, which you desire? *A gate of circumstance vnto my lippes* . *S. Gregory* obserues very well , that *Dauid* desires not of God, so to wall & damme vp his mouth, that it may speake no more, but only a gate which may open and shut againe in conuenient tyme : to giue vs to vnderstand , that in due tyme we are to be silent and close vp our speech , & in due time to open our mouth to speake ; and that herein the discretion & ver-

tue

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the of Silence doth consist. And for this
cause the Wiseman demaunded of God:
*V*ho shall set a guard vpon my mouth, and
impreſſe a ſure ſcale vpon my lippes, that I
may not faile through them, and my tongue
may not be the loſſe of me? There are ſo
many conditions & circūſtances requi-
red to ſpeak as it behooues, that with
good reaſon the Wiſeman feared, leaſt
his tongue might be the loſſe and ruine
of him, and therefore demaunded this
direction for to know when conue-
niently to open his mouth to ſpeake,
& when likewise to cloſe it vpon againe,
ſeeing the want of any one circūſtāce
is ſufficient to render defectiue the
whole diſcourſe, whereas to ſpeake pre-
ciſely wel indeed, requires the concur-
rance of euery circūſtance, and that
no one be wanting, *Quia bonum conſurgit
ex integra cauſa, malum autem ex ſingula-
ribus defectibus*. There is this difference
betwixt good and ill, and betwixt vice
and vertue, that to make a thing vertu-
ous is required that all circūſtances,
none excepted, do concurre; whereas to
make it vitious, it is inough, if any
ſingle circūſtance do want.

Ecdl. 22.

23. & c.

28. 29.

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The circumstances which according to S. Basil, Ambrose, Bernard, & others, are commonly required vnto the end, that what we speak be good, are for the most part these. The first & chiefeſt is, to haue a principal regard vnto that we are to say. And nature it selfe doth sufficiently insinuate, with how great circumstance and warines we ought to speake, by hauing inclosed the tongue vnder so sure a ward and custody, employing vnto that end two barres or gates, the one of the teeth, the other of the lippes, or dayning a wall and afterwarde another counterscarpe for custody of the tongue; whereas it hath plac't no guard, nor any let or barre to hinder acesse vnto the eares, and that to giue vs thereby to vnderstand, both the difficulty which there is, and caution necessary to be had in speaking, as also with what facility and promptitude we are to heare, according to that saying of the Apostle S. Iames: *Let euery man be swift to heare, but in speaking slow, wary and circumspect.* And this nature seemes to giue vs to vnderstand from the fashoning and framing of the tongue,

Basil in
reg. boni.
208. & in
constit. mo-
nast. c. 12.

Ambr. l. 1.
offic. c. 10.

Bern. de
ordine vit.
meri. infli.
sap. 6.

Iac. 1. 10.

tongue, there being two veines in it, the one proceeding from the hart, and the other ascending vp vnto the braine, where the Philosophers place the seat of the vnderstanding, and this to signify vnto vs, that our workes ought to proceed from our hartes, and to be governed according to the prescript of reason. And so the first rule which S. Augustine giues vs to speake well, is : *Omne verbum prius veniat ad limam, quàm ad linguam*. Euery word is to passe the file before the tongue : it is to be well pondered in the interiour of the hart, & polished & squared by the rule of reason before it hath free passage through the mouth. And this is the difference, which the Ecclesiastike makes betwixt a Wisemā & a Foole : *The hart of the foolish is in their mouth, & the mouth of the wise in their hart*. The foolish haue their harts in their mouthes, because they are alwaies subiect to their tongue, & the vnseasonable desire to speake : & therefore they vtter whatsoeuer comes first to the mouth, their harts affording consent as readily, as if the tongue & it, were both one thing, but the Wise do cōfine their
tongue

Eccles. 2 1.
29.

tongue vnto the narrow limits of their harte, where it learnes al, which it is to say, informing its selfe with reason, their tongues being trayned vp and redred subiect to their hartes, and not made Masters of their harts to rule the at their pleasure, as the tongues of the foolish do.

S. Cyprian sayes, that euen as a moderate man, doth not let any food passe downe into his stomack, before he haue well chewd it in his mouth; so a wise and prudent man will not giue way that any word should passe his mouth which hath first not been well weighed and pondered in his hart; seeing that oftentimes from inconsiderate and vnaduised wordes, great harmes and quarrels haue proceeded. It is the saying of another holy man, that we should be as sparing to open our mouthes to speake, as to open our purses to pay mony away, in which circumstance we see how wary men are, how slow, how circumspect, how leasurely they open their purses, considering attentiuely, if they owe the debt or no, and how much the summe. And euen with the same caution

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tion are we to open our mouthes to speake , hauing first regard whether it is requisite we should speake , and what we ought to say , being as carefull to utter no more words then we must needs , as that other would be to pay out no more mony , then what he owes ; which is the same *S. Bonauenture* says , a man ought to be as reserued in speaking , & as niggardly in his words , as a rich Miser in spending of his treasure .

*Bonau. 101.
2. opus. lib.
2.*

S. Bernard not content with this says yet further : *Antequam verba proferat , in ad limam veniant , quam semel ad linguā* : he requires that our words should passe twice the file of reason , before we admit the once vnto the tounge , which agrees with that which *S. Bonauenture* hath left written in an other place . *S. Ephrem* says according to the relation of the Holy Abbot *Ammonius* , that we are to communicat first with God Almighty , that which we are to say , together with the reason and cause which incites vs for to speake , and then speake as one who therein accomplisheth the will of God , which requires in those occasions that we should speake : & this

*Bernar. in
specu. disc.
cap. 5.*

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is the chietest circumstance which is required to speake well ; which if we shall obserue , we shall with ease be punctuall in the rest .

The second circumstance to be obserued in speaking, is the end and intention wherby we are moued to speake, for it is not sufficient that our words be good, but it is likewise requisit that they be spoken vnto a good end; seing as *S. Bonauenture* says there are some who will maintayne good & pious discourse only to appeare spirituall; and others to shew their grace & faculty in speaking; of the which one is dissimulation and hypocresy , and other Idlenes and vanity .

The third circumstance says *S. Basil* is , attentiuely to consider with our selues, who speakes, vnto whome, & before whome we speake : and he folloves this argument , with excellent documents, teaching youth how they are to speak before those who are more auncient, and they who are not Priests, before those who are; grounding his whole discourse vpon the authority of the sacred Scripture; *Noli verbosus esse in multis*

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multitudine Presbyterorum . It shewes a good education , and is a reuerent comelines to see youth filente in the presēce of Priests & aged men . S . Bernard saies that youth honours age by being filent in its presence , which is a kind of reuerence , obseruance and regard : and he giues a worthy reason for it : *Silentium est maximus actus verecundie* . Silence is a principall act of bashfullnes , which is a becomming ornament of youth . S . Bonanenture doth also in a more expresse manner declare the same , saying : that as the feare of God composeth and sets the interiour right , respectiue ly vnto Almighty God ; so bashfullnes composeth & orders the exterior , conseruing it modest , reuerent , and filent , in the Superiours presence .

The fourth circumstance according to S . Ambrose , is to haue regard vnto the tyme when we are to speake . Seing it is one of the principal points of prudence to doe euery thing in its conuenient tyme : *A wiseman will hold his peace vntill his tyme come to speake , but the idle and indiscret will obserue no tyme* . And the holy Ghost sayes of him who is punctuall in this

*Bernar. de
ordin. vitæ
& morum
instit .*

*Bonau. de
infer. nouit
p. 1. c. 18.*

Eccl. 20.7

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this obseruance of speaking in his time:

Prou. 15.
11.

He is like golden Apples in siluer beds, who speakes that which he sayes in due tyme. As golden bowls or apples haue a peculiar grace, and do much take the eye when they stand vpon the siluer pillars of a bed: so gratefull a thing it is, to speake in conuenient time; when as on the contrary, how euer that be good we say, yet if it be not spoken in tyme, it hath

Eccles. 20.
22.

no grace, nor any decency: A parable of sententious speech is not accepted when a foole speaketh it, for he speaketh it not in its tyme.

Vnto this circumstance is also reterred the interrupting of others when they speak, which is a signe of want of breeding, and little humility. It is no good tyme to speake whilest another is speaking: *In medio sermonum non adicias loqui,*

Ecd. 11.
8.

sayes the Wise man, haue patience vntill the other haue ended his discourse, and then with good manners may you begin with yours. Vnto which purpose may be reduced that which is added in the same place: Doe not answere a word,

Prou. 18.
13.

untill you haue heard all. And in another place it is sayd: He who answers before he hath heard, declares himselfe to be a foole, & worthy

worthy reprehension, and oftentimes is the occasion of his own shame, by answering nothing to the purpose whilst concluding in his own imagination what their discourse will be, they speach of no such matter, and so that which he says, hath no reference to the discourse in hand. S. Basil concerning our answers giues vs yet an other aduertisement, which is, that when an other is demanded of any thing, we should be silent & not make the answer for him, and when there are diuers in the company, and any thing be proposed vnto the to giue their iudgement of, vnlesse by name our aduice be asked, it is a point of little humility, to prefer our selues so much before others, as to vnderstand to giue a resolution for them all; be silent vntill in particular your aduice be asked. *Basil. ubi supra.*

The fift Circumstance required by the Saints for to speake well is *loquendi modus* the manner of speaking, and governing of our voyce which is that which our rule requireth of vs in these words all are to speake with a low voyce as befits Religious men, and this is

66 *A treatise of Silence. Chap. 8.*

*Aug. tract
49. super
Ioan. 1. o-
rat. 11. 2 8*

one of the principall circumstances of silence, or rather the greatest part or portion thereof. *S. Augustin* vpon those words of *Mariha* to her sister, when our Saviour Christ went to rayse *Lazarus* from death, *Et vocauit Mariam sororem suam silentio dicens, Magister, adest & vocat te.* And she called her sister *Mary* in silence, saying, our Master is heer, & calls for you, The Saint demands, how she could speake in silence, since she vttered these words our maister is heer and calls for you, and he answereth that to speake with a low voyce is to be silent; and in conformity to this, when Religious men do speake in this manner in their offices we may say with good reason there is silence kept, but whē they speake with a loud voyce, although they speake of necessary thing, yet the manner of speaking is a breach of silence. In so much as to the end that silence may be kept in particular offices, and aswell the whole house appeare a Religious family, as we Religious men, it is necessary to fauour our voyces and speake low. *S. Bonauenture* says it is a great fault in a Religious man, to speake a loud, & that it

*Bonan. in
specul. dis.
part. 4. c. 5*

ful-

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suffices that they speake low, as to be heard and vnderstand of those who are neare vnto them, & if you haue occasion to speake to any one who stands farre off, goe vnto him where he is; for it stands not with Religious modesty, for to call out aloud to any one: and the Saint likewise notes, that the time of repose and recollection, doth yet require a voice more moderately soft to the end that we may not disquiet nor trouble others deuotions, and rest. Which moderation of eaking with a low voyce is likewise to be obserued, in other particular places, as in the Sacristy, Gate, and Refectory.

Vnto this circumstance of speaking low, *S. Bonauenture* adioyns that other, of speaking with a seren and cheerefull countenance, in auoyding all wryings and gesturs of our mouth, the opening or shutting of our lipps too much, the winking & rowling of our eyes, wrinkles and frownes in the forehead, contraction of the nose, shaking our heads, acting with our hands, and accompanying our speech, with our whole bodies gesture, which are all compre-

68 *A treatise of Silence*. Chap. 8.

hēded & prohibited by our B. Father
in his rules of modesty. An other appē-

Amb. lib.
offis .cap.
10.

dix is added by S. Ambrose & S. Bernard
vnto this circumstance which is, *vt vox*

Bern. de o-
rat. vite
& mortis

ipsa non sit remissa, non fracta, nihil fem-
neum sonans, sed formam quandam & regu-

lam, ac fuccum virilem reseruans, that the
voyce should not be nice and mincing,

not fayned or quauering, nor haue any
sound of effeminacy in it, but keeping

a certaine forme & measure, sauouring
of manlike and becoming grauity, ne-

uertheles in reprehending this man-
ner of nice and affected speaking it is

not their intent to commend a rough
harshnesse, and inciuiltie: *Sed vt molli-*

culum, aut infractum, aut vocis sonum, aut
gestum corporis non probo, ita neque agrestem

ac rusticum. but as they approue not this
manner of speaking which hath bin

said, so do they as little allow of a rude
blunt and rusticall kind of speach. The

speech of a Religious man, must be so
tempered with grauity, as it may be

both gratefull, & delightfully winning,
and although a moderation is alwayes

to be had in speaking, yet then we are
in most parricular manner to be obser-

uant

want of it, when we are to admonish
or reprehend any one, for if that be
not done, in a good and requisit man-
ner, it is in vaine to hope, to haue
it followed by any good effect. *S. Bona-* *Bona de*
uenture says very well, that he who *infer. mo-*
corrects and reprehends whilst himself *nit.*
is in choller and passion, seems rather
to do it out of impatience, and to af-
flict the other, then out of charity and
zeale and desire of his amendement,
Virtus cum vitio non docetur, vertue is not
learneth or taught by vice, patience by
impatience, nor humility by pride and
hawtnes, he whome you reprehend is
edified more, & will be more profited
by the example of your mildnes & pa-
tience, then with all the reasons which
you can affoord him. And so *S. Ambrose* *Amb. lib.*
says, *Monitio sine asperitate, hortatio sine* *1. offic. c.*
offensione, you are to admonish without *22.*
sharpnesse, and exhort without giuing
occasion of offence: and to confirme this,
is that saying of the Apostle *S. Paul* *1. Tim. 9.*
al- *1.*
ledged, *seniorem ne increpaueris sed obsecra*
vi patrem. Do not chide or rebuke him
who is auncient, but pray & beseech
him as a Father.

Likewise with good reason they thinke them worthy of reprehension, who speake with affectation, to be accounted eloquent & discreet, & also thinke those preachers richly meriting re-
proufe, who study to vtter themselues in choyce and polit words, and make particular profession, of being curious in it, whereas by this meanes the spirit & fruiet of their sermons are lost, for they say a good Preachers words must be like water, which is so much the better the lesse tast it hath.

To conclude the circumstances which are required to speake wel, are so many as to fayle in none of them might be esteemed as a miracle: and therefore the best defence we haue is to retyre and shelter our selues vnder a quiet silence, where without putting our selues to any other labour then to hold our peace, we remayne free from all those daungers and inconueniences which do attend the occasions of speech, according to that saying of the Wiseman. *He who hath care of his mouth, and his tongue defendes his soule from many straightes, and daungers.* And one of these aunient

Prov. 21.

23.

Fathers also sayd *In omni loco , si tacitus fueris , requiem habebis* in all places if you be but silent , you shall be at rest , & it is a saying of Seneca: *Nihil aque prodest quam quiescere , & minimum cum alijs loqui , secum plurimum* , there is nothing auayls vs so much , as to be at rest , & discourse rarely with others , frequently with our selues . That sentence of the Abbot Arsenius which according to Surius he not onely often sayd but sung , is much renowned : *Me saepe pœnituit dixisse , nunquam autem tacuisse* , I haue often repented my selte to haue spoken , but neuer to haue held my peace . The like is also reported of Socrates , and Seneca giues the reason of it , saying , that which we do not speake , we may vtter afterwards in conuenient tyme , but that which is ōce sayd can neuer be recalled , *Et semel emissum volat irreuocabile verbum* , says that other Poet . S . Hierome says , *Lapis emissus est sermo prolatus* a word once spokē , is like a stone which we throw out of our hand , which after we haue ōce cast from vs we cānot hinder from flying and doing mischiefe . And therefore sayth the same Saint , it is

Seneca ep.
107.

Arsenius .

Horat. ep.
19. lib. 1.

Hier. ep.
de virgin.
serm.

ex-

expedient that we first consider what we are to say, before we let our words depart from vs, since afterwards they cannot be vn sayd againe, *Quapropter diu antequam sermo proferatur cogitandus est*, which is the first aduice which we haue giuen.

Let vs then put one a resolution, to keep a strick watch ouer our toung, saying with the royall Prophet *Dixi custodiam vias meas, vt non delinquam in lingua mea*, I haue sayd I will looke well vnto my wayes, that I may not offend in my tongue, *S. Ambrose* says vpon these words that there are some wayes which we ought to follow, & others likewise which we are to shune: we are to follow the wayes of God, & to leaue our own, least otherwise we come to stray, to be lost, and to fall into sinne; & he addes that we shall well eschew these dangerous wayes, if we can only be silent and hould our peace. We read in the Ecclesiasticall History of a certaine Monke called *Pambo* who being without learning & single himselfe; had recourse vnto another learned & prudent Monke, to be instructed by him in spirituall

Psal. 38.

*Amb l. 1.
off. c. 2.*

*Hist Eccl.
q. 2. l. 6. c.
1.*

spirituall things, of whome hauing heard
this verse, I will looke well vnto my
wayes, that I may not offend in my tongue.
Plambe would not let his Master pro-
ceed to teach him any more, but
sayd, if I can but learne this lesson
well, it will be sufficient for me, and
some six monthes after being reprehended
by his Master for not comming a-
gaine to take out an other lesson, he
answered, Belieue me Father, I haue
not yet in any tolerable māner put the
first in practise; and many yeares after
being asked of one who was familiar
with him, whether yet he had learnt
his lesson well or no, he answered that
it was nine & forty years since first he
heard it, & yet he could scarcely do his
duty in it, notwithstanding he through
that humility of doubting of it did full-
fill that which was required by it: for
as *Palladius* recounteth of him, he com-
prehended and learned this lesson ex-
cellent well, and put it in such manner
in execution, that before he spoke, or
answered vnto any thing which was
demanded of him, he was accustomed
to eleuate his hart vnto Almighty God

*S. Maria
d'Omnia.*

aduising of it, and communicating it with him, answerable vnto that counsell which we haue giuen before. And he addes, that by reason of this he was so assisted and fauoured by Almighty God, that when he came to dye, he sayd, that he did not remember, that euer he had spoken that word which he had repened him of. *Surius* writs of a ceraine Virgin, who kept continuall silence from the feast of the Exaltation of the holy Crosse in September vntill Christmas; and that so rigorously, that in those three monthes she neuer vttered word, which was a thing so gratefull vnto God, as it is declared in her life, that it was reuealed vnto her, how that chiefly for this heroicall act of hers, in mortifying of her tongue, she had merited to be intirely deliuered from Purgaory, when she dyed.

FINIS.

THE



THE THIRD
TREATISE
OF THE RIGHT
AND PURE
INTENTION,

With which we ought to do
our Actions.

*That we ought principally to shun all vaine
glory in our Actions.*

CHAP. I.



HERE is nothing in
our Rules, and Con-
stitutions, so often re-
peated, or more reco-
mended to vs, then that
we should endeaour to haue a right
Intention in all our actions, and ther-
fore

fore almost in euery leate and rule, are these wordes repeated : *To the greater glory of God* . Or these other (in effect the same) *having always regard vnto Gods greater seruice* . Our Blessed Father S. Ignatius , had this desire of the greater honour & glory of God so deeply rooted in his heart, & was so accustomed to direct all his actions vnto this end, that he repeated these wordes (for out of the abundance of the hart, the mouth speaketh) most frequently on all occasions . This hath beene euer as the Deuice, the soule and life of all his actions, as is amply declared in the History of his life , and therefore with good reason are these wordes, *Ad maiorem Dei gloriam* subscribed vnto his picture . This is his Armes, this his Deuice, and Motto ; in this short sentence is his whole life and all his actions in such manner comprehended , as we cannot intitle him to more . prayse and honour, then these few wordes make him inheritor of . This must likewise be our Scuthion, Motto, and Deuice, to the end that like dutifull and legitimate children, we may be in all things like

Matth. 12
34. & Luc
6. 45.

Lib. 1. e. 3
vita P. I-
gnatij.

Purity of Intention . Chap. i. 77

like vnto our Father . Neither is it
without cause, that he commends this
so much vnto vs , seeing that all our
progress & perfection consists in those
works which we are to do ; for accord-
ing as they shall be good and perfect,
so likewise shall we be better and per-
fecter, & the more right and pure our
intentions are, the more sublime and
perfect shall be their end; for this is that
which giues soule and being to our a-
ctions, according to that of our Sau-
our in the Ghospell : *The lampe of your
body is your eye , if that your eye be pure &
simple, your whole body shall be inlightned ,
but if your eye be naught , your whole body
shall be obscure .* The Holy Doctours
commonly vnderstand in this place by
the eye, the intention, as that which
before hand, markes & considers what
it is to do, & by the Body, the operati-
on, which presently followes the in-
tention, as the whole body followes
the direction of the eyes . Moreover
Christ our Lord sayes, that our works
and operations, receaue all their light
& luster from the intention which we
haue in doing them, & that the worke

*Tract . 2 .
cap . 1 .*

*Math . 6 .
22 . & 23*

*Greg . l . 38
Moral . c . 3*

is good or bad, according as the intention is good or bad, with which we do it, and so likewise sublime and perfect, as the end shall be sublime & perfect for which it is done. Which the Apostle S. Paul giues to vnderstand,

Rom. 11.
16.

where he sayes: *Si radix sancta & rami.* The tree and its fruit take well or ill, according to the roote; for whatels can we expect from a tree which hath an ill root, but wormeaten, and vnpleasant fruit? Whereas on the contrary if its root be good and sound, both the tree shall be good; and the fruit proceeding from it. S. Gregory writing on these wordes of Iob, *Super quo bases illius solidata sunt*, sayth, that like as the editice of some substantiall building, vseth to be sustained by rowes of pillars, and that those pillers are supported by their basses and foundations; so also our spirituall life is sustained by vertues, and these vertues depend vpon a right and good intention.

Iob. 38.6.
Greg. l. 18
Moral. c.
28.

But that we may proceed heerein with order, we will first treat of that vitious end, which we are to auoid, & fly from in our actions, that they may

not

not be done out of vaine glory or any
 other humane respect ; and after pro-
 ceed to set downe that good & perfect
 end and intention, with which we
 ought to doe, and to performe them;
 for first we must fly euill, and then do *Psal. 33. 13*
 good, according to that of the Prophet
Diuerte à mala & fac bonum. All the ho-
 ly Doctours doe principally aduise vs
 to take heed of vaine glory; for that it
 is (according to their saying) a fly and
 crafty thiefe, which sets vpon vs at vn-
 awares, and spoiles (or to speake more
 properly) robbes vs of our goods works
 and penetrate so secretly and insensi-
 bly into our soules, that it oftentimes
 hath ransackt and bereaued vs of all, *Greg. cap.*
 before we tooke any heed or notice of *ult. mora.*
 it. Saint Gregory sayes, that it is like a *& l. 9. cap.*
 thiefe disguised, who puts its selfe in- *13.*
 to our cōpany as we trauaile, making
 shew as if it went the same way with
 vs, vntill at length when we are least
 aware of it, it sets vpon vs & bereaues
 vs both of life and goodes together. I
 confesse (sayth that holy Pope) that it
 seemed to me, when I first examined
 my intention, in the writing of this
 worke,

worke, that I had no other in the vnder-
taking of it, but only to please Al-
mighty God, and neuerthelesse in the
processe of it, I haue discovered a cer-
taine desire of delighting men, and a
kind of vaine complacence so subtilly
crept in, that although I know not
how, nor in what maner it got entrace
yet this I find, that the further I go
in it, the lesse free it is from the drolle
of vanity: he sayth moreouer that it
happeneth with this, as it doth with
eating; for we begin most commonly
to eate, out of pure hunger & necessi-
ty, but afterwarde there creepes in
Gluttony and complacence so subtilly
withal, that we proceed to do that out
of meer delight and gust, which we
began out of necessity to satisfy
nature and sustaine our life. Euen in this
manner we begin well oftentimes our
spirituall functions of preaching, and
the like, with intention only to apply
them to the help of soules, but by little
and little afterwarde it turnes to vani-
ty, and we fall to seeke, to please and
comply with others, and be esteemed
our selues; and when we find any of
this

this wanting. to our expectations, presently we begin to do our functions after a languishing manner, and more out of necessity, then any will or application to them.

*Wherein the hurt and mischief of vaine
Glory doth consist.*

CHAP. II.

THE hurt which proceeds from this vice, is principally this, that it makes a man vaine gloriously seeke *1. Tim. 17* to exalt himselfe with that honour & glory which only appertaines to God: *Deo soli sit honor & gloria.* & that which he reserveth only to himselfe, and wil *Isa. 42. 8.* *Eccl. 48. 11* be given to no created thing (*Gloria meam alteri non dabo*) wherefore *S. Augustine* in his *Soliloquiums* directs his *Aug. c. 15* speech in this manner vnto God *Soli. oq.* Almighty: *VV*hoſoeuer, Lord, from thy good ſeekes glory to himſelfe, and not to thee, is a theefe and a robber, and like vnto the Diuell who went about to ſteale thy glory from thee. In all Gods workes, two thinges are to be conſidered; **F**irst their profit and

and vtility; next the glory and honour which proceedeth from them, and ought to redound vnto their Authour and Originall; the fruit and vtility of his actions, God doth freely bestow in this life vpon men, but the glory he doth wholly reserue vnto himselfe.

Prou. 16. 4. God hath made all for himselfe and the Lord hath created all people to his prayse, name, and glory. Whence it is that all his creatures do preach, and teach vnto vs his

Psal. 18. 2. wisdom, goodnesse, and his providence; hence also it is that heauen and earth are sayd to be full of his glory.

Isa 6. 3. Whosoeuer then in those good workes which he doth, shall seeke the prayse and the esteeme of men, doth wholly peruert Gods ordination in them, and is apparently iniurious vnto his ~~owne~~ Maiesty, by seeking that men (who ought wholly to be occupied in glorifying God, should neglect and turne themselves from God, to haue regard to his esteeme and prayse; and also desiring, that their hearts which God hath created to the end they should be vessels of his honour and glory, should be filled with their honour and esteeme.

Purity of Intention. Chap. 2. 83

mation. What is this but to steale the hearts of men from God Almighty, and turne him out (as we may say) of his owne house and habitation? Can there be greater malice & wickednes, then to seeke, to robbe God of his glory, and the hearts of men? Or to say with their mouthes, that God Almighty is only to be our object, whilst in their hearts they desire to deriue the eyes of men, from God vnto themselves? He who is truly humble desires not to dwell in the hart of any creature but in God alone, neither that any should be mindful of him, but that they should conuert all their thoughts to God; neither lastly to be so much as spoken of by men, but that God alone should be in the mouthes of euery one, that they should haue him only in their hearts, and there conserue him to eternitie.

We may the better perceauie the foulnes and enormity of this vice, by considering what iniury that woman should doe vnto her husband, who should trimme vp, & adorne her selfe, more to please anothers eyes then his.

for euen so doth he, who doth his good
workes (which are our soules, peculi-
ar ornaments) more to please men, the
God Almighty, who is the spouse and
Bridgrome of our soules . Thinke like-
wise how vnworthily it would shew
in any Nobleman, to boast some sleight
seruice he had done his Prince, who
for him had formerly exposed himselfe
to some great danger and ignominy,
without regard eyther of life or fame,
especially if he should seeke to com-
mend himselfe by those his small ser-
uices, (which yet he had not done,
without the assistance of his Prince)
vnto the dishonouring of his Prince,
who without any helpe of his, had
done for him a thousand times as much;
it were a disloyalty to be detest-
euery gratefull mind, and yet there is
none of vs, but may well apply all this
vnto our selues, and haue iust cause to
be ashamed, as well for that we proud-
ly esteeme our selues to haue done any
thing, as chiefly for that we boast our
selues, & glory vnto others when we
do any thing, whereas we might haue
iust cause, to be so confounded for ha-
uing

Parity of Intention. Chap. 2. 83

ing done so little, if we would but compare that which we are obliged for Gods sake to do, with that which God only for our sakes hath done.

The euill of this vice doth yet more clearely appeare, in that the Diuines & holy men do reckon it among the seauen deadly Sines, which are called the heades and originalls of al other fines, and some there are who reckon eight, and say that the first is Pride, the second vaine Glory, but the common opinion of the holy Fathers, which is receaued and followed by the holy Church, is that there are seauen capitall Sinnes, vnder which S. Thomas saith Vaine glory is the first, but that Pride is the fountaine, originall, and root of all the seauen, following this sentence of Ecclesiastes, the beginning of all sinne is Pride.

*Clim. de
vanai glo-
ria.*

*D. Thom.
2.2. quest.
132. art. 4*

*Eccles. 10.
15.*

*Of the hurt and damage which vaine Glory
bringes along with it.*

C H A P. III.

OVR Sauour in the Ghospell doth apparently declare, what

F 3

derri-

detriment this sin of vaine Glory doth bring along with it, where he sayes:

Math. 6. 1 *Look that you do not your actions before me for to be seene of them, otherwise you shall haue no reward of your Father which is in heauen. Doe not imitate the hypocriticall Pharisees, who did all their works with deligne to be seene, esteemed, and prayesed for them by men; for so shall you loose all the fruit of them: Amen I say vnto you, they haue receaued*

Math. 6. 3 *their reward.* Your desire was to be esteemed of men, and out of this desire, you haue done all your actions, and therefore you haue your reward already, *Quia ventum seminabunt, & turbinem metent.* And miserable as you are, haue nothing least, you may pretend in the other life. Holy Iob sayth: *The hope of*

Iob 2. 13. *an Hypocrite shall vanish, to wit, of such one, who doth all his actions to be e-*

Greg lib . *steemed and prayesed; which S. Grego-*
Moral. cap *ry excellently declares, where he saies,*
28. *that all the prayse, and the esteeme of men, for which they sought & laboured, with the breath of life vanishes away; and then; Non ei placebit recordatio sua, his folly and madnes will be dis-*
pleasing

pleasing to him. O how much (sayth this Saint) shall you find your selues abused, when (hauing the eyes of your vnderstanding opened) you shall see, that with thote workes by which you might haue purchased Heauen, you haue gained no more then the vaine prayse of men, and the empty wordes of, O how wel hath he sayd this! How excellently done that! He who denyes the fauours of men for those good workes he doth, sets a vile price vpon a precious thing, and asks only the base coine of transitory wordes, for that with which he might haue purchased Heauen. What greater folly or madness can be imagined, then that a man should doe diuers good workes with much sweat and labour, and deprive himselfe of all recompence in the end? Which is that which the Prophet Aggeus sayth: Put your hearts vpon your wayes: you haue sowed much; and reaped but little: you haue eaten, and are not satiate: drunken and are not inebriat: you haue cloathed your selues, and are not warme, and he who gathered vp his hyre and wages, hath put it into a sacke full of holes, or (according to another translation) into a pierced or

Agg. 1. 5.
6.

leaking Vessell, into which to powre any liquid matter, is no other then to spill it. In the like manner, to doe our workes with vaine glory, is but vterly to loose them, for the losse accompanyeth inseparably the gaine. Wherefore (then) *appenditis argentum non in panibus, & laborem vestrum non in saturnitate?* As you do many thinges, toyle much, and labour much, performe them all in such manner, as they may profit you, and not to loose your labour and recompence.

S. Basil obserues three losses and detriments which vaine Glory brings vs. *Basil. const* The first is, that it makes vs labour & weary out our selues in exercise of works which in themselves are good. *Monast. c.* The second, that it depriveth vs of them as soone as we haue done them, by bereauing vs of al their recompence; this mischieuous vice (sayth this saint) doth not bring vs not to worke at all (for that were not altogether so grieuous, to haue no reward, when we had not laboured for it) but it lyes in wayt vntill we haue laboured and wearied out our selues, with doing many good workes,

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workes, & then it dispoiles vs of them by bereauing vs of their reward. It may properly be compared (sayth he) vnto a Pirare, who lyes a loote vpon the Sea, vntill he sees a ship well fraught come out of the Hauen, & the he makes to it, and layes it aboard. The Pirats vie not to set vpon shippes whē they put first to sea empty of loading, but lay for it, when it hath made its voyage & comes home richly fraught; inlike manner, this thiefe of our vaine glory, waits vntill we are full loaden with good workes, and then it surpriseth vs, & forcibly depriues vs of them, and what is yet more, it doth not only depriue vs of their reward, but (which is the third losse and most materiall) it makes vs worthy of punishment, by changing our good into ill, & vertue into vice, through that vitious & corrupt end for which we did our actiōs. And so we come to reape ill fruit from good seed, and to deserue punishment & torment for that which might haue purchast vs the royces of heauen, and all this it doth with such sleights & allurments, that men doe not only receue a

*Chrys. ho.
3. in verb.
Isaie. Vidi
Dominum*

loue so important as that of all the good workes which they haue done, but euen they take pleasure and are delighted with it: In so much that, although you clearly demonstrate vnto them, and they acknowledge it, that they do merit nothing by all the workes they do, notwithstanding they are so set on fire, with this desire of the esteeme of men, that they seeme to be bewicht with it, & to haue no thought or care of any thing besides.

In Const.

Monast. c.

11.

Wherefore S. Basil calls Vaine glory, *A sweet thiefe of spirituall treasure, and a delightfull enemy of the soules of men,* it is a fawning traitour, a sugred enemy and a sweet impouerishing, whence it is, sayth he, that so many are inticed by this dangerous vice, into its nets & snares. The glory of this world, sayth he, seemes sweet vnto the ignorant, and with its outward appearance coosens and deceaues them. And S. Bernard sayes: *Take heed of the arrow, it flies lightly, and enters lightly in: but I say vnto you, it makes no light wound, but brings death presently, and this arrow is vaine glory.* It is but a poore and little graine of Sand

Bern. serm

6. super

Psal. Qui

habitat.

Sand, but it flies high; *Surinus* recounts how that whilest *S. Pachomius* was *Surinus in* once sitting with some other grave Fa *usa S.* thers in a certaine place of the Monaste- *Pachomij* ry, one of his Monkes came, bringing with him two mattes, and layed them by his Cell, iust against the place wher *S. Pachomius* sat, hoping that he would take notice of them, and prayse his diligence for hauing platted those two mats that day, whereas the other Religious according to their rules, had only made their one a peece: But the holy man perceauing his vanity, sighing and turning him vnto the other Fathers with great sorrow and feeling, sayd: Behould this Brother here who hath beene labouring from morning vnto night, to offer vp all his workes vnto the Diuelli, and hath had more respect vnto the prayse of men, then to Gods glory. Whereupon calling the Monke vnto him, after a sharpe reprehension he gaue him for pennance, to go with the mats vpon his shoulders, as the Brothers should be assembled to prayer, & there to cry out with a loud voice, Deere Fathers and Brothers, I beseech

beseech you pray vnto God for me
poore sinner, that he would haue mer-
cy on me, who haue made more account
of these two matts, then of the king-
dome of heauen. Moreouer the Holy
Abbot commanded that whilest the
rest of the Religious tooke their refe-
ction, he in like manner with the
matts on his shoulders should sit in the
middle of the Refectory; neither yet
did this pennance seeme inough vnto
him, but he caused him to be lockt vp
into a Cell, where none should haue
accesse vnto him, and there to remaine
for siue monthes together without a-
ny other sustenance then only dry
bread, salt, and water, with a taske
imposed vpon him, to plat every day
two matts. there in secret before he
eat. Whence vnto our profit we may
gather how great pennances those an-
cient Fathers did impose vpon ordina-
ry faults, and with how great humili-
ty and patience their Religious recea-
ued them, making their profit of them.

That the temptation of vaine Glory doth not
only assault those who are new beginners,
but also such who make progresse in

Vertue.

CHAP. IIII.

S. CYPRIAN treating of the ten-
tation with which the Diuell as-
saulted our Sauour the second tyme,
(when hauing carryed him vp vnto
the Pinnacle of the Temple, he sayd: *If Math. 4. 6*
you be the sonne of God cast your selfe down)
falls into this exclamation. *O detestable*
malice of the enemy, the maligne spirit, made
account to ouercome him, with vaine glory,
whom with Gluttony he could not winne!
And therefore he indeauoured to per-
swade him, to make himsele by flying
in the ayre, the spectacle and wonder
of the people. The Diuell though he
should find the like successe with tēp-
ting our Sauour, as he had with o-
thers, and knew by experience, confir-
med by often tryall, that euen those
whom by no other tentations he could
ouercome, he had often by vaine glory
and

and Pride wone & subiected to him. Wherefore after he had tempted them with Gluttony, he sets vpon him with this, as the more forcible and difficile to resist. For it is no smal matter (saith the Saint) for one not to be delighted with the prayse of men, and as there are not many to whome it is gratefull to heare themselves ill spoken of by others: so are there as few, who are not well pleased when others speake in cōmendations of them. From whence we may perceauē that this of vaine glory is not only a tentation of Nouices, and new beginners, but euen of those of longest experience & practise in Religion, yea rather it is more properly the tentation of such who go forward in perfection.

The holy Abbot Nilus (who was Nilus de
disciple of S. Iohn Chrysostome) relates
inter, emb. how the ould experiēced Fathers, did
Patruum instruct & bring vp the Nouices, after
qui erant another, and farre different manner,
in Sina, then they did those who had been lōg
aduersu- in Religion: they taught the Nouices
rius 14. alwayes to haue a care of abstinence &
Ianiuar. temperance, since those who suffred
them.

themselves to be overcome with the vice of Gluttony, would easily (they sayd) be subdued by the concupiscence of the flesh (for how shall he be able to overcome a mighty enemy, who cannot resist a weake and feeble one? But they admonished those who had made a longer progresse in Religion, to haue an eye chiefly to the resisting of vaine Glory & Pride (like as those who saile by sea, are then most carefull to take heed of shelues and rockes, when they are not farre from the Hauen; for as there are many who hauing made a prosperous voyage by sea, do perish & suffer shipwracke neere the Hauer? So likewise are there diuers, who haue happily passed ouer almost the whole course of their liues, overcoming all tentations on their way, who in the end, whē they were euen in entrāce of the port, by trusting too much to their passed victories, and growing prouid and negligent with the conceit that they were out of danger, haue made a most lamentable wracke of all. And like a ship which with many voyages to sea was neuer hurt, comes lastly to perishe

perish in the Haven, so farre is it with
vaine glory, and therefore many holy
men call this vice, *A tempest in the Ha-
ven*. Others compare it by a Marchant,
who hauing his ship richly loadē with
all commodities, doth spring leaks in
it himsele, and drowne it, yea the an-
ciēt Philosophers destitute of the light
of Fayth, yet haue arriued to the know-
ledge of this verity, as namely Plato,
where he sayth, that this vaine Glory
is the last garmēt which our soule puts
off, meaning that it is easier to leaue off
all other imperfections then this one.

The reason why those ancient Fa-
thers did not exhort their Nouices to
take heed of this vice of vaine Glory,
was, because they knew there was no
great feare of vaine glory in those, who
hauing newly left the world, had yet
the woundes of their sinnes open and
freshly bleeding; from whence they
should find matter inough of humility
and shame, and therefore it was more
need for them to be exercised in absti-
nence, pennance, and mortifying the-
selues, but those more ancient in Re-
ligion, who had already washed away
their

their finnes with their repentant teares who had vndergone hard penance, & were wel entred on the way of vertue, had need of these admonitions, for the other who were yet full of passions, empty of sollid vertue, who had not yet made an end of weeping for their finnes, and the forgetfulness of God Almighty into which they were so deeply plunged, had no cause at all, to grow wayn-glorious, but much, to giue way vnto their shame and their iust cause of griefe.

Wherefore they ought to be greatly confounded, who hauing diuers motives for to humble themselves passe them blindly ouer, and become proud by looking only vpon something more then ordinary, which they see me vnto themselves to haue done. In which they are most shamefully abused, for any the least ill which may be found in vs, ought to be sufficient for to humble vs, seing to the end a thing be good, it is required that there be nothing defectiue in it; whereas any one circumstance is inough to make it bad. But we on the contrary side, can-

G

not

not humble our selues with all our faults and imperfections, whereas if there be any one thing in vs which seemes but good, we presently grow proud of it, and desire to be esteemed & respected for it. In which we may cleerly perceauē the malicious craft of this vice of vayne glory, since it spares none of any condition, and settis vpon all without any ground or reason, S.

*Bernard.
de ordini-
bus vite
& morum
institutib.
Aug. in
Psal. 115.*

Bernard sayes likewise of it, *that it is the first in the sinne and the last in the combat*, the first which settis vpon vs to ouerthrow vs, and the last which we must fight against to ouercome. Therefore deere Brothers sayth S. Austin, let vs all arme our selues and prepare vs to fight agaynst this vice, in such manner as we read of the Prophet Dauid, where he sayes. *Auert myne eyes that they may not looke vpon vanity*, O how happy are those who in the howre of death can say that which S. Catherine of Sienna answered the Diuell suggesting vayne glory vnto her when she was a dying: get hence sayd she I neuer gaue any way vnto it, but haue done all my actions vnto the glory of my God.

*Psal. 148.
37.*

of the particular care which they ought to
haue of vayne glory, who are to imploy
themselues to assist and helpe
their Neighbour.

CHAP. V.

ALTHOUGH (as we haue sayd)
all men in generall ought to take
heed of this vice of vayne glory, neuer-
theless we (who according to our insti-
tute are to attend vnto the saluation of
soules) haue particular need, to proceed
heerein with great warynes & cir-
cumspedition, seeing that our functions
are very sublime, and perspicuous, as
being exposed vnto publike sight, and
therefore the more spirituall and emi-
nent they are, the greater daunger is
there in them, and the fouler should
our faults be, if we should seeke our
selues in doing them, and desire the
praise and the esteeme of men. For this
should be to glorify our selues, in that
which God makes most account of, *Ber. serm.*
which is his graces and his spirituall *45. super*
gifts. Wherupō S. Bernard sayes. *cantica.* *Voe*

be to them to whom it hath bin giuen to thinke and speake well of God Almighty if they esteeme gayne, piety, if they conuert that to vayne glory, which they haue receaued to lay out for to gayne soules to God, if feeding and tasting of high things, they haue not well relisht but neglected the humble, Woe I say vnto them vnto whom it is giuen to apprehend and speake feelingly of spirituall things, to vnderstand the Holy Scriptures, and preach with great applause vnto the people, if they once should wholly imploy those talents in seeking of themselves and humaine prayse, which God bestowed vpon them, for to winne soules to him, and spread abroad his honour & his glory, let such feare & tremble at those words of God spoken by the Prophet Oseus

Eze. 28. I haue giuen them siluer, I haue multiplyed their gould, with which they haue made (their Idole) Baal, they haue made vse of my guifts, to build vnto themselves an Idole of glory.

Greg. lib.

22. mor.

cap. 17.

2. Cor. 2.

17.

S. Gregory brings vnto this purpose that saying of the Apostle Paul to the Corinthians. *Ve are not like vnto many, adulterating the word of God, but out*

of

purity of Intention . Chap. 5. 101

of sincerity, but like as from God we speake before God in Christ, on which place he makes two expositions, saying, that the word of God may be adulterated in two kinds. The first is when one vnderstands & expounds the holy Scripture, contrary to its litterall sense, making out of their own fancies new coment on it, contrary to the legitimate sence which the holy Ghost, the authour of it, hath deliuered vnto his spouse the Catholicke Church, by the holy Doctors and interpreters of it. The second sort of corrupting and falsifying the word of God is that which makes more immediatly to our purpose. For there is this difference betwixt the lawfull husband & an Adulteror that the ones end is to beget children from the lawfull bed, the others only to satisfy his lustfull appetit. In like manner, he who by the word of God and his spirituall functions, seekes not to beget spirituall children to God Almighty, which is proposed vnto him, according to that of S. Paul. *Per Euangelium ego vos genui*, but seeks his owne satisfaction, and the prayse of others, is an Adulteror of the

1. Cor.

4. 15.

Ioan. 8.
50.

word of God. And for this reason the holy Doctours call vayne glory a spiritual Adultery, since the pleasure thereof is as much greater then that of the other, as the soule surpasseth the body. Let vs not therefore like Adulterors corrupt the word of God nor seeke any thing in our functions, besides the honour and glory of his diuine maiesty, conformable to that saying of our Sauour Christ, *Ego autem nō quero gloriam meam*, I search not myne own honour & glory but the glory of my Father which is in heauen. Origin well compared our good workes, which are the works of God, to the male children of the Hebrewes in the land of Egypt, and sayes that we should be as careful not to shew them for ostentation, as they were not to haue their children seene by the Egyptians, least it happen to vs, as it did to Moyses, who being perceaued when he was an infant, and taken vp, was throne into the riuer of Nylus. If you would appeare to be any thing, let it be in the eyes of God Almighty.

The Holy Scripture relats an exploit of Ioab the Generall of Dauids
Ar-

Army, most worthy of our imitation, to wit, that he with his Army besieging Rabat, the capitall Citty of the Amornits, where the King was, with diuers of his chiefe Nobility, & had so weakened it, that he doubted not to take it by the next assault, dispatched a Post to Dauid presently, to let him know vpon what tearmes it stood, and withall to beseech him to come vnto the Army & be present in person at the taking it, giuing him this reason, that *when he destroyed the Citty, the victory might not be ascribed to him*. This his fidelity ought we to imitate towards God in all our Actions with desire that the fruit & couer-
 sion of soules with the good and prosperous successe of our assayres, be attributed to God, and not to vs. *Non nobis Domine non nobis, sed nomini tuo da gloriam*. All honour belongs vnto God who is in heauen, as the song of the Angells doth teach vs, *Gloria in altissimis Deo*.

2. Reg.
12. 29.

1. Reg.
12. 19.

Psal. 113.
9.

Luc. 2.
14.

We read of S. Thomas of Aquin in the History of his life, that in his whole life he neuer had so much wayne glory, as might arriue vnto a veniall sinne, ne-

L. 5. c. 3.
 with B. P.
 Ign.

uer the more delighted with himselfe,
 for his great knowledge and Angelical
 wit, nor those great gifts and graces
 which God had bestowed vpon him.
 We read also of our B. F. S. Ignatius,
 that for diuers yeares before his death,
 he was so entirely freed, from this teta-
 tion of vayne glory, (he being ariued
 to such knowledge & cōtempt of him-
 selfe by the illustration of heauēly light)
 that he was vsed to say he feared no
 vice lesse. Behould heere the patterne
 after which we ought to frame our
 selues, and which may make vs hartely
 ashamed, to let our selues be carryed so
 away with the breath of vayne glory,
 for euery slight & paltry thing we do.
 What should we do, if we were emi-
 nent in learning, famous for preaching,
 if we made great profit in the gayne of
 soules, and were for these things este-
 med by Princes, Prelats, and by all the
 world? It behoues vs euen in little
 things to accustome our selues to ne-
 glect the prayses of men, & seeke the
 honour and glory of God Almighty, to
 the end that we may do the like, when
 occasion of greater shall present it selfe.

of

Of certaine other remedies a-
gaynst Vayne Glory.

C H A P. VII.

S Bernard vpon these words of the
Psalmist, *You shall walke vpon the As-
pe and Basiliske & tread the Lyon & Dra-
gon vnder your feet*, sayth, that of these
beasts some there are who wound with
their teeth, others infect with behoul-
ding, others with their clawes, and o-
thers with their hissing do affright: so
the Diuell in as many kinds doth inuifi-
bly endommage men, and goeth on ap-
plying the propertyes of these beasts, to
diuers sorts of sinnes & tentations, with
which the Diuell makes warre vpon
vs, vntill comming to the Basiliske, he
tells of a monstrous thing which is re-
ported of it, to wit, that with its only
fight, it poysons men to death. Which
the Saint applyes vnto vayne Glory,
according to those words of our Sau-
our in the Euangell: *See that you do not*
your Iustice before men for to be seene by thē,
as if he would say, take heed of the Ba-

Bern. in h.
14. super
psal. Qui
habitat.
Psal. 90.
11.

Mat. 6. 1.

filisks eyes. But we are also to consider, that as some say, the Basiliske only doth poyson those whom it sees first, whereas if you first looke vpon the Basiliske you are not only not hurt by it your selfe, but also are the death of it: so sayth he, vayne glory hurts none but the negligent and blind, who set themselues forth for to be seene of it, and neuer marke before, what a vaine, abiect, & vgly thing it is, whereas if you would but preuent it, by looking on it first, it could not hurt you, but you on the contrary, would be the death and ruine of it, by conuerting al its threats & flames into contempt & smoke.

This is the first remedy against vayne glory, to wit, that we indeauour to preuent this Basiliske by looking on it first, attentiuely examining and considering, that the opiniō & the esteeme, of men, is but a little wind and vanity, by which we neyther winne or loose, the prayses & opinions of men making vs not better, neyther their slaunders nor persecutions worse; which Saint Chrysostome excellently declares vpon these words of the fiftenth Psalme. For

*Psal. 5,
13.*

thou

thou shalt *blesse* the *Iust*, saying, that these words of the *Psalme* are of great comfort vnto righteous men when they are persecuted and iniured, *incouraging* them to the neglect of it, for you (saith he) you o Lord are he who *blesse*s the *Iust*; which being so, what harme can all the contempt & scorne of men do him, who hath the King of Angells for to *blesse* and praise him? And on the other side, if God reiect him and do cast him off, all the esteeme & prayse of men, will nothing help him. Which he confirms with the example of holy *Iob*, who whilst he sat on the dunghill full of loathsome soares and vlcers, crawling with wormes, afflicted and reuiled by his foes and friends, & (what is yet more grieuous) by his owne wife, was yet more happy then them all, because that God did *blesse* him, and howsoeuer men did iniure him, yet God was well pleased with him, which he confirmed by this great testimony of him, that he was *simple*, and *vpright*, one *fearing* God, *declining euill*, and yet *remayning in his innocence*, and this was it which made him a great man indeed: the scorne of men,

Iob. 2. 3.

men, and the worlds disesteeme, making him in nothing lesser then before; And from hence this Holy Saint concludes, that we ought only to bend all our indeauours to render our selues gratefull and pleasing vnto God alone, seing the prayses and esteeme of men can neither hinder vs, nor further vs: & therefore is to be neglected. *To me it is a thinge of least account to be iudged of you, or of mans day, that is, by men, I do not study to please men but God, who is the Iudge of me, qui autem iudicat me Dominus est.*

*Bonauen.
opus. de
in format.
noukiorā.*

S. Bonauenture adds heereunto another point, saying: be not offended with those who speake euil of you, seing that which they say, is either true or false: if it be true, it is no maruaile they do dare to say that which you haue dar'd to do: If false, it cannot hurt you. And although you should be moued to some impatience by it, yet sustayne it courageously, like those who indure the cauterizing Iron, and as that red hoat Iron cures the wound, so shall you be deliuered by this calumny, from some secret pride, which perhaps lay in your heart,

heart, you neuer knew of.

The second means which will help
vs much heerein, is that which is so
much recommended to vs, by the Saints,
Basil, Gregory, Bernard, and generally
all; which is to abstayne from vttering
any word, which may tend vnto our
owne comendations & esteeme. Neuer

speake any thing of your selfe (saith S. Ber-
nard,) which may import your praise, how euer
familiar he may be with whom you speake.

*Basil. ser.
de exercit.
monast.*

*Bern. in
formul. ho-
nesta vi-
ta.*

Tea be more carefull to conceale your vertues
then your vices, It is reported of Mr. Auila,

that he was very carefull & circum-
spect in this, in so much, that when v-
pon any occasion for the profit & edifi-
cation of others, he thought fit to speake
of any spirituall thing, which he him-
selfe had experienced, he would by
speaking in the third person, so hide his
owne praises, that none could perceau-
e it was himselfe he spake of. And a cer-
taine Prelate in Spaine who had former-
ly knowne our B. Father at Paris, was

*Ferdinād.
Epif. 4.*

wont to recount vnto vs, that he once
was discoursing of prayer, and teaching
the vse of it. Being demanded how his
prayer succeeded with him, answered,
they

they should pardon him, for he would not tell them that, but as much concerning prayer, as should be necessary for them to know, Charity and the needs of others obliging him to this last, whereas to speake of the other were but vanity. We read also that Saint Francis was so referu'd in this, that he was not only afraid to make knowne to others thole great fauours and graces which God was pleased to bestow vpon him, but also when he rose from prayer, he caryed himselfe, so couertly & with so much moderation, in his words & his exteriour, that none could ghesse by his outward comportement at any thing which passed in his heart.

Thirldly we are not to thinke it sufficient, not to say any thing which may tend vnto our praise, but we must passe yet further, & procure as much as may be, to keep those good works secret which we do. According to this admonition of our B. Sauour in the Euangell, *when you pray enter into your chamber, & shutting the dore, pray vnto your Father in secret, and your Father who in secret sees you, will reward you; And as you giue almes,*

Mat. 6.6.

Purity of Intention. Chap. 7. 111

almes, do it so, as your left hand may not know, of that your right hand doth; which is as much as to say, that if it were possible your selfe should not know thereof. *And when you fast, annoint your head, and wash your face, that you may* Math. 6. 17.

not seeme to men to fast. That is, cary your selfe as if it were a time of feasting, for in the prouince of Palestine (where our Sauour was when he spoke these words) it was the manner (as S. Hierome writs) to annoint and perfume their heads on Festiuall dayes: and because the subtilty of this vice is so great therefore hath our Sauour Christ giuen vs the greater charge for to take heed of it, and fly it, by doing our good works in secret, that we may not loose them, and that this thiefe vayne glory may not steale them from vs. For so saith S. Gregory, do trauaillers hide their money, least if they should let it be seene, it would intice theeues to take it from the. And on this occasion he tells what happened to King Ezechias, who by shewing the treasure of his pallace to the Embassadours, of the King of Babylon, was the cause that it was all taken.

4. Rey.
20. 17.

taken from him, and transported to Babylon. They bring likewise that common example of the henne, who loo-
seth its egge, by kakleing when it lays
it, to shew that it is iust so with those,
who desire that others should see their
good works when they do them, and
perhaps rather then faile do tell of them
themselues.

Grog. lib.

22. mor c.

9.

But a faithfull seruant of God Al-
mighty saith Saint Gregory, is so farre
from this, that he is not content to tarry
there & do nothing els, but that which
may come for to be seene of others, for
*so he esteemes himselfe in a manner to haue
receaued reward for them*, but he labours
further, to ad an ouerplus of such other
Heroicall acts, as may neuer come vn-
to the knowledge of men. S. Hierome
writes of S. Hilarion, that he seing such
a world of people following him, & all
men honouring him for the multitude
and greatnes of his miracles, was very
sad, and did nothing els but weep, and
when his Disciples demaunded of him
the reason of his teares, & that vnwoon-
ted sadnes? he answered, it seemes to
me (Deere brothers) that God is rewar-
ding

Purity of Intention. Chap. 6. 113

ding in this life, those slender seruices, which I haue done him, since he permits me so to be honoured of men, & this is another reason, & a very fit one which we may make vse of against vaine glory. Looke that you haue no desire to be esteemed of men, for feare least God pay you in this mony for your good works, if perhaps you haue done any; and after this life answere you with the rich Glutton. Remember *sonne how you haue receaued good in your life tyme.* This is one of the reasons why the Saints counsaile vs to shunne all extreames & singularities, since those actions which are aboue the ordinary straine vse to be obserued, weighed, & spoken of by others, *Qui facit quod nemo mirantur omnes*, and commonly serue vnto no other end, then to beget in vs a spirit of Pride and vaine Glory, from whence proceedeth our contempt of others.

*Luc. 10.
25.*

*Gerson. &
Guil. Parisiens.*

But seeing that it is not alwayes in our powers to hide our good workes, whose vocatiō it is, to help our neighbours by them, the fift remedy is, to rectify our intentions, eleuating our

H

hartes

hartes to God, and offering and directing vnto him all our thoughtes, our wordes, & actions as we shall presently declare, and then if perchance vaine

Magister Glory shall seeke for entrance, we may
Aula tom say with Maister Aula: *You come too late,*
2. epist. f. I haue offred vp all my workes already to
 59. God Almighty, or answere it very profitably, as S. Bernard did, who when

In vita S
Bern.

his thoughts once suggested to him (as he preached) Oh, how well you say, answered. *I neyther begun for your sake, neither for your sake, will I make an end.* We ought also to be very wary, that we leaue not off our workes begun, out of feare of vayne glory, for that were too too palpable a folly; but we must stop our eares, and passe over the prayses of men as if we heard the not.

Cbrys. l. 5. In which (S. Chrysostome) saith, that we
de Sacerd. are to carry our selues with the world, as Fathers to their little children, who if the child prayse him doth not much esteeme it, if he disprayse him, doth but laugh at him, since he considers him as a child, that knowes no reason for the one or the other. And so must we be haue vs with the world, & consider

sider it both when it speaketh the best,
or worst of vs, but, as a child which
knows not what it saies. *S. Francis Xa-*
uerius that great Apostle of the East In-
dyes, sayes yet more: that if we would
but seriously consider our sinnes and
imperfections, and what we are truly
in the eyes of God, we should belieue
that men in praying vs, did no other
then deride and mocke vs, and take
their commendations for our iniuries.

The last meanes (with which we
will cōclude this chapter) is the know-
ledge of our selues, which is the only
counterpoise, to all vayne Glory: for
should we but thoroughly search and
diue into that which in truth we are,
we should vnderstand what smal fou-
dation we haue for to build Prid vpō,
and how much cause to humble our
selues, and be ashamed of so many
sinnes and imperfections. And that not
only by cōsidering that which is ill in
vs, but euen by attentiuely marking
those works of ours which seeme to
vs the best and perfectest, wherein we
should find so much amisse, as it were
sufficient for to humble vs: which *S.*

P. Xauer.
lib. 6. cap.

15.

Lpeg. lib.
9. moral.
cap. 11.

Iob. 9. 28.

Gregory saies and repeates often. All hu-
mayne Iustice (saith he) if it be strictly
weighed is conuincd to be iniustice, and if
setting aside Gods goodnes, we should be ex-
amined, we should find those works of ours
worthy of punishment, for which we away-
ted to reyceane reward. And S. Iob testifies
that he therefore feared in al the works
he did, knowing the multitude of those
defects which vse to mixe themselves
with their actions who haue not a
wary eye vpon themselves, *verebat om-
nia opera mea*. Which being so, what
caule or reason haue we to be proud?
When if we examine our selues but
with attention, and call but to compt
at night the Actions of the day, we
shall find nothing but a multitude of
miseryes, sinnes, & imperfections crept
into all our thoughts, and words, and
deeds; we shall perceave nothing but
many good workes omitted, and
lastly (if with Gods assistance we haue
don any good) we shall commonly see
it, so deformed with pride, vaine glory,
negligence, and many other defects
which we do know, and far more
which we may presume are vn-
knowne

knowne vnto vs, that we may haue
iust cause to be ashamed of it, let vs
therefore enter into our selues, & haue
recourse vnto the knowledge of our
being nothing, let vs I say looke vpon
our feet, which is the fowlness and
deformity of our workes, and it will
presently make vs let fall the feathers
of that vanity, pride, which was lifted
vp within our harts.

*Of the good end & intention, which we ought
to haue in all our Actions.*

CHAP. VII.

WE haue hitherto shewed
how we are to fly vayne
glory, and humayne respects in doing
of our workes, & now will we treat
of the end and intention, which we
ought to haue in them. which is Gods
greater honour and glory. *S. Ambrose* to
this purpose brings that exāple of the
Eagle, who for to try, whether her
young ones, are truly bread or no, bears
them in her Talents vp into the ayre,
and there exposing them to the full

*Ambr. l.
5. Hexam
cap. 18 &
lib. de Sa-
lom. cap. 2*

shine of the sunne, if thee perceaues that they winke, and are not able to abide its beames, the lets them fal and houlds them for none of hers, but if with their eyes fixed, they can abide its brightnes, she beares them backe vnto the eery againe and cherishes them with al tendernes. In the like manner, shall it appeare whether we be true children of God or no, if we do looke stedfastly on God the true sonne of Iustice, by so directing all that we do to him, that the only But and End of al our works, may be only to please his sacred Maiesty, and accomplish in them, his holy will and pleasure; which agrees well with that which Christ our Sauour hath said in the Euangel. *Whosoever, shall do the will of my Father which is in heauen, he is my brother, sister, and my mother.*

*Math. 2 .
15.*

*In vitis
Patrum,*

One of those antiēt Ermits was wōt alwayes before he begū any worke to stand still a while, and being demaunded why he did so, answered: these workes are worth nothing of themselves, vnles they be accompanied with a good Intention & End, & therefore as a good Archer, takes his ayme at

leisure

leisure before he shutes, that he may hit the white the better, so I before I begin any worke do vse to direct my intention to God, who is the marke at which I aime at in all my actions; & that is the reason why I stand stil at the begining of euery worke. Behould that which we must imitate. *Pone me vt signaculum super cor tuum*, and as good men marke, (that they may the better recollect their sight,) do vse to shut their left eye, and take their ayme only with the right, so ought we to shut vp the left eye of humayne respects, and only keep open the right eye of a pure and good intention, & so shal we come infallibly to hit the marke, and penetrate the heart of God. *Thow hast wounded my hart with one of thyn eyes.*

Cant. 8. 6

Caat. 49.

But to speake more cleerly, and to descēd vnto particulars, I say we must indeauour to direct all our workes actually to God Almighty, which may be doue in diuers manners. And first in the morning when we rise, we ought to offer vp to God, all our thoughts words and workes, of the following day, humbly crauing of him, that they

may be all directed to his honour and glory, vnto the end that if vayne glory should afterwards presēt it self to haue any part in the, we may truly answer, you come too late, they are al bestow- ed already. Moreouer we are not to thinke it sufficiēt to haue offered vp in this manner, to God Almighty euery morning al which we shal do that day, but we must procure to accustome our selues to begin no action, without first hauing offered it vp vnto Gods greater glory. And like as Masons vse to do, who go forwards with their building, so by rule and leuell, that they lay not one stone, but they measure it with their plūmet whether it be right or no, so must we measure all our actions, by that rule of the good pleasure, and the glory of God. And as the workman is not content only to make vse of his rule and line in the beginning of his work, but applyes almost to euery particuler stone, so we ought not only in the beginning of euery action, to offer it vp to God Almighty, but also in the progreffe of it, we are to make an often tender of it vnto him by saying, O Lord
it

it is for your sake I do this, because it is your cōmaund, because it is your good pleasure.

How we may doe our actions with great rectitude and purity of Intention

CHAP. VIII.

THE maisters of spirituall life, for to declare how we are to do our actions with greater perfection, do vse an excellent comparifon, saying: That as Mathematicians abstracting from the matter, only regard the quantity, and figure of the thing, not caring whether it be good siluer or any other mettle, as a thing nothing appertayning to them, so the true seruant of God Almighty, ought in the doing of his works, only to haue regard vnto the will of God: and abstracting from the matter of the, not to care whether they be gould or clay, that is, to be indifferent, to be imployed either in honorable, or base & painefull thinges, since our gaine and perfection consists not in the quality of our imployments, but in accōplishing

Basil. de
in gluniet
ebrier. ora.
16.

the will of God, & in seeking his greater glory in all we do. The which the glorious *S. Basil* doth excellently teach vs, according to the doctrine of *S. Paul*, where he sayth: *The life of a Christian man, ought to propose vnto its selfe this only* But & End, to wit, the glory of God: so that whether we eate or drinke, or do ought els besides, we are to do all vnto the glory of God sayth *S. Paul* preaching in the Lord.

1. Cor. 3.

Ioan. 4. 31

Our Sauour Christ (weary & tyred with his long iourney) talking with the *Samaritan Woman*, whilest his disciples went vnto the adioyning village to buy them food, it being after dinner, and they returned offering him to eate, saying: *Rabbi manduca*. Answered, *I haue food to eate which you know not of*. Whereupon they sayd among themselves: *Hath any one brought him any thing to eate?* To whome he answered: *My food is to do the will of him who sent me*. This must likewise be our food in all we do, whilest we study, heare confessions, or teach, or preach, our food ought not to be the delight and satisfaction which we take in teaching, Preaching, studying, or the like (for this were

weare to chaunge gould into Clay). but all our food, delight and satisfaction, ought to be in doing the will of God, which is, that you should be then employed in those workes, you ought likewise to haue no other food in doing the ordinary offices of the house, so that being or Porter, or Infirmation, you eat and fare a like, with him who is Preacher or Diuinity Maister, & consequently you are to be as well pleased with your office, as he with his, as hauing the same cause of true contentement, common with you and them, which is, the accomplishing of the will of God. For like a good spirituall Mathematician you are not to reflect vpon the materiall worke, but on the will of God, which you performe in doing it, And therefore must we alwayes haue these words both in our hearts and mouth. *O Lord it is for you that I do this, it is to your glory, & to fulfill your pleasure*; neither are we euer to intermit this exercise, vntill we do arriue vnto that perfection, to do our actions *as seruing God and not men*, as *S. Paul* saies, & to performe them in such manner

Ephes. 6 7

manner that they may be, as so many continued actes of the loue of God, & that it may be our only felicity, to do Gods will, in the execution of them, so that coming to do any worke or action, we may rather appeare to loue then worke.

Reuerend M. *Anila* declares this by a familiar and good similitude, saying: That when a Mother washes the feet of her husband or her sonne, comming from abroad, it is in her a mixt action, of seruice and of loue: shee louing the seruice shee doth them, and seruing them for loue. Oh that we could but do our actions in this manner, that we could but find the hidden myne of this treasure in the field; one the one side so apparant and manifest, on the other so hidden and concealed! Oh how rich should we be in spirit and recollection! Behould here, the true Alchimy which chaungeth brasfe and Iron into gould, for howsoeuer ignominious the worke be in its selfe, yet by this it is made honourable and of great esteeme, let vs therefore hereafter inforce our selues so to do al our actions, as they may become

Tract. 6.

cap. 4. &

tract. 8. 14

Purity of Intention. Chap. 9. 125

come pure gould by our performance of them, this is in our power to do, and easely. In the *Sancta Sanctorum* & 3 Reg. 6. *Salomons Temple*, all was pure gould, 19. 22. or conuered ouer with gould, so likewise all that we do, ought to be the loue of God, or for the Loue of God performed and done.

How we are not so much to lay the fault of those distractions and spirituall hinderances which we find in our selues sometimes, on our exterior occupations, as on our not performing them as we ought.

C H A P. I X.

ONe may wel conceyue from that which we haue now said, that the cause of that small progresse, and troublesome distractiō, which we sometimes find in our selues, when we are busyed about externall things, ought not to be attributed, vnto those occupatiōs, but vnto our selues, who know not how to make our profit of them, neyther to performe thē as we ought, and

and therefore no man is to lay the fault on his affaires, but on his owne want of knowledge to make his benefit of them. Cracke the nut, it is not the shell, but the kernell which must be eaten. If you only insist vpon the exteriour action, and this same outward rind and shell of things, you shall but breake your forces, and loose spirit, the nut and inward kernell that it with which is no other then the wil of God. must be that which we must feed vpon, cracke therefore with the teeth of your consideration, this outward shell, and without regarding it passe forwards to the kernell and the pith, like Ezechiels great Egle, which Flew. to Labaus, and toke away the inward pith of the Cedar, without tarying at the outward barck, *Holocaus̃ta medullata offerā*
tibi, this is that vpon which you must
 insist, this is that which you must present to God, and so your deuotion wil increase and profit you. Martha and mary are sisters, the one is not to be hinderance to the other, but to maintayne mutuall assistance, prayer, helps to performe our actions well, and our good workes,

Ezech. 17
 3.

Psal. 62.
 15.

workes do maynly assist our prayers, and if at any time you find your selfe troubled & disquieted in your actions, it is because that Mary (which is contemplation) helps you not. *Martha, Luc. 10. Martha, sollicita es, & turbaris erga pluri-* 40. 41. *ma*, Martha was disquieted, because shee was not accompanied with her sister Mary, *Dic ergo illi vt me adiuuet*, Do but procure that Mary may assist you and you shal presently see all this trouble will be appeased. Those Holy & mystical beasts which *Ezechiel* writes of, held their hand vnder their winges, to signify, that spirituall persons apply their handes to worke, but vnder the winges of contemplation, not separating the one from the other, but whilst they worke they contemplate, and contemplating they worke.

Luc. 10.
40. 41.

Ezech. 1.
8.

And this is that which *Cassian* recounts of his Monks in Egypt, who although they laboured with their hands, yet seased they not withal to meditate, and whilest their hands were doing *Marthaes* offices, their hearts were busied in *Maryes* exercises, which *S. Bernard* excellently in these words declares,

res,

*Bern. serm
ad solit.*

res, Those who make profession of spirituall exercises, must haue a speciall care that they so imploy themselves in exterior things, as they do not extinguish the spirit of deuotion, and so although externally through the exercises of good works, they are wearied in their bodies internally, neuertheles in their soules they are recreated and refreshed. Whence it comes that the externall occupation do so little hinder the internall deuotion and recollection, that they rather further it, for they no wayes hinder the vnderstanding, but leaue it at liberty and free to thinke on God Almighty. Wherefore Father Hierome Natalis, one of our first Fathers, and a very spirituall man was wont to say, that he enuyed two sorts of people in Religio, the one was Nouices who studied nothing els but their spirituall progresse in vertue; the other, the lay Brothers, who had alwayes their vnderstandings free, and left vnto themselves, to entertayne them al day in prayer and deuotion.

*Clym. cap.
44.*

S. Iohn Clymachus tels of a certayne Cook in the monastery where he was, who hauing much busynes, by reason the

the number of Religious was very great (amounting to two hundred and thirty, besides the strangers and ghests which dayly came) was notwithstanding in the middle of so many affaires, highly recollected within himselfe and vnited with Almighty God, hauing moreouer the plentious giuft of teares, at which *S. Iohn Clymachus* being much astonished, was very importune with him to know how he came to obtaine so high perfection, among so great and continuall a presse of businesse. The Brother in the end ouercome with his importunity, answered him. I neuer imagined that I serued men, but God. I haue alwayes thought my selfe vnworthy of any rest or quiet, & the sight of this materiall fire makes me weep through a liuely apprehension of the intollerable paines of the eternall fire. It is also related of *S. Catherine of Sienna* in her life, that her parents did greatly persecute her, & exceedingly importun her to mary, yea they proceeded so far as to forbid her all privacy, and the comodity of any place where she might retyre her selfe to pray, and not contert

*In vita S.
Catharinae
Senens.*

with this, they imployed her in the drudgeries of the house, taking a seru-
uant which they had from the Kitchen
that she might supply her place, to the
end that by this meanes they might
leauē her no commodity nor tyme to
pray, or attend vnto her other spirituall
exercises. But she (as the History of her
life sayes) instructed by the holy Ghost
did build vnto her self in her deare hart
a spirituall and most retired Cell, with
intention neuer to go out of it, which
she performed afterwarde in such mā-
ner, that (whereas she was inforced
sometymes in her other retirements for
to come abroad) out of this spirituall
Cell of hers, she neuer went, her pa-
rents could depriue her of the first, but
she was so surely possessed of this other,
that no liuing creature could driue her
out of it. And by imagining with her
selfe, that her Father was Iesus Christ,
her mother our B. Lady, and her Bro-
thers and the rest of the family, the A-
postles and Disciples of our Lord, she
came to do her workes with exceeding
diligence and cheerefulness, hauing her
thoughts in the midst of all the drud-
geries

geries of the Kuchin, only vpon Iesus Christ her spouse, inioying his presence alwayes, and being continually in his company within that holy of Holyes in her soule. And so would she frequently afterwarde when her Ghostly Father had any iourney in hand, or were otherwise much pressed with busines, giue him the like counsaile, saying: Father build a cell within your selfe, & neuer go out of it. Let vs also doe the like, and we shal not find out selues distracted with exteriour functions, but they will rather help vs to be euer in prayer and Meditation.

*Hier. super
illud Ihsae
cap. 38. 10
Ego dixi in
dimidio.*

*Greg. l. 35
mor. c. 35.
super illud
Iob. 42.
Mortuus
est Senex
& plenus
dierum.*

How good and profitable it is, to doe our Actions in the foresayd manner.

CHAP. X.

SVCH workes (as we haue spoken of) are called full and perfect workes, and those who liue in such manner (according to S. Hierome, & S. Gregory) are sayd by the Holy Scripture to be full of dayes, although they haue liued but a litle tyme, and dy in their

Sap. 4. 13. young yeares; following this sentence of the Wisemā: *Hauing finished in a short space, he hath fulfilled a long tyme.* But how can a man in a short space liue many yeares? Would you know how? By doing full and compleate workes, and liuing whole dayes: *Et dies pieni inueniuntur in eis.* This second place doth explicate the first, and a good Religious man, and faythfull seruant of God Almighty, from morning vntill night, & from the euening to the next morning, liues a complete day of foure & twenty houres, since that he imployes all that tyme in the fullfilling of the will of God; and he euen passes vpon the account of God Almighty; his tymes of eating, recreation, and taking his naturall rest, since he doth them not, but only as they are the will of God, & directs them all vnto his greater glory. He doth not eate for any gust or pleasure which he takes in it, as the beastes do, neither seeks he his own satisfaciō and content, in those other thinges, but would willingly be without them if it were Gods blessed will. O Lord, that men could but liue without eating,

ting, drinking, and passing sometime in decent recreation? That they might alwayes loue thee, without need of hauing recourse vnto these miseries of the body? *De necessitatibus meis erue me.* O Lord deliuer me from these necessities and miseryes, that I may be wholly imployed in louing thee, that I may bestow my selfe vpon thee alone.

Psal. ibid.

But I see well, that this is not to be hoped for in this life, and that the iult man, ought to beare patiently, though with griefe the condition of this calamitous state of ours. Let vs demand of some such holy persons, as *Iob*, & *David* were, how they did carry themselues in like occasions, and then one wil answer vs: *I sighed before I eate, and mingled my drinke with teares.* The other: *I will wash my bed euery night, and will water my couch with teares.* And in this manner must we weep when we go to rest, and say: O deare Lord, must I be heere so long without being mindfull of thee? *Huiusmodi quia incolatus meus prolongatus est.* Alas that my captiuity is yet prolonged: VVhen will you recall me from this banishment? VVhen will you set me free from this Capti-

Iob. 3. 24.

Psal. 100.

10.

Psal. 6. 7.

Psal. 119.

5.

- Psal.* 141. *unij. Erue de custodia animam meam.* O my God, when will you lead me out of the prison of this body, that I may wholly bestow my selfe vpon you? Oh when shal this be? Alas, why doth this
- Greg.* l. 3; *moral.* c. 15; *houre differre to come?* Behold heere those full dayes, and compleat workes we spake of; in this manner a iust man in a little tyme liues long, and makes of a few dayes of life, many yeares of merit. Whereas he who hath liued ill, and mispent the dayes of his life, dyes void and empty of dayes, although otherwise he were aged, and had liued
- Iob.* 7. 3. long tyme. *Habui menses vacuos*, & this because he had spent vnprofitably his yeares and dayes; and therfore may say with good reason: *The dayes of my yeares are few, and nothing worth.* S. Hierome vpon these wordes of King Ezechias
- Isa* 38. 10 (when he was deliuered frō his sicknes by the Prophet *Isaias*,) *I haue sayd in the middest of my dayes I will goe to the gates of hell*, obserues, that the Saints and holy men alwayes accomplish their dayes as
- Gen.* 24. 8 *Abraham*, of whome the holy Scripture sayes, *That he dyed in a good old age, and full of dayes*, but that the wicked dye alwayes

wayes in the midst of their dayes, yea they doe not arriue so farre, according to that saying of the Prophet. *Bloody & deceitfull men shall not liue the one halfe of their dayes*, because they haue passed ouer their yeares vnprofitably. And so the holy Scripture calles a sinner of a hundred yeares: *Puer centum annorum*, Isa. 65. 20 a child of a hundred yeares, and addes that such an one shal be accurst: *Because a child of a hundred yeares shall dy, and a sinner of a hundred yeares shall be accurst*. Since he hath not liued like a man, but as a child. Whence it comes, that death alwayes cuts off the wicked, vntimly, as it were before they are ripe, and so, such at the arriual of death, do ordinarily say: Oh that I had at least but one yeare more to liue, for to doe pennance in, and so likewise it happens with tepide & negligent Religious men, who although it be many yeares since they haue worne the habit, haue yet but liued a few dayes in Religion.

We read in the Chronicles of S. Francis Order, of one of those holy Religious who being demanded of another, how long he had beene Religious, an-

Psalm. 54. 24.

3. part. l. 8.
cap. 27.
Hist. Min.
de F. Gerardo.

swered not one minute, and the other being much amazed to heare it, not vnderstanding what he meant by it, he tould him, I know that I haue worne the habit of a Miny-brother this threescore & five yeares, but for as much as concernes the workes of one, I doe not know whether I haue beene a minute. God graūt that but too too many of vs may not say with truth, what this good holy man said out of humility. We must not make account of our long being in religion, but our well liuing in it: *Diuers* (sayth Thomas of Kempis) *count the yeares of their conuersion, but often times there is but little amendment, a few dayes of a good life are more worth, then many yeares of an ill and negligent. For before God there is no reckoning made of the yeares of our life, but of the goodnes of it, neither of the long time, which we haue bin in Religion, but of that which we haue spent well in Religion, of which the Holy Scripture affords vs a remarkable example. It is said in the first book of Kings that*

1. Reg. 13. *Saul raigned two yeares ouer Israel,*
 2. *Saul was a child of one yeare, ould when he*

he began to raigne, and raigned two yeares
ouer Israel, where as it is certayne that
he was King forty yeares, for so Saint
Paul sayes in the Actes of the Apostles: *Act. 13. 21*
Afterwards they demaunded a King, & God
gaue vnto them Saul the sonne of Cis, a man
of the Tribe of Benjamin for forty yeares.
How comes it then, that in the Chro-
nicles of the Kings he is sayd to haue
raigned but two yeares? the reason is,
because in the Annales and records of
God Almighty, there is no reckoning
made, but of only those yeares which
we haue liued well, and so he is said
only to haue raigned two yeares, be-
cause only in those he gouerned as a
good & righteous Prince, & we read
in the Euangell, that those who came
to worke in the vinyard at the eleuēth *Matt. 20.*
hower, were for one howers worke, *8.*
preferred to those who had laboured al
the day, since in that one hower they
had done as much of true labour, as
those who had wrought frō morning
vnto night. Let vs then cast vp our
accounts according to this reckoning,
and see by our good workes how long
we haue bin in Religion.

Ensch. ho.
9. ad Mo.

This is excellently declared by Eusebius Emiffenus, who from a Senator, was afterwards Bishop of Lions. We vse to count (saith he) Our yeares, and the space of time which we do liue, be not decreued (who soeuer thou art (with the number of those dayes which you haue passed ouer since in body you haue left the world, make account that you haue only liued that day, in the which you haue denyed your owne will, in which you haue resisted your ill affections, and which you haue passed ouer, without any transgression or breach of your rule, make account that you haue liued that day which hath byn inlightned with the beames of puriry, and holy meditation with such dayes as these make vp (if you can) your computation of yeares, and by those measure the time of your being Religious, and feare otherwise least that should be said vnto you, which was reproached to the Bishop of the Church of Sardis in the Apocalips. Angelo Ecclesia Sardis scribe, scio operatus, quia nomen habes quod viuas, & mortuus es, esto vigilans, non enim inuenio operatus plena coram Deo meo, I know thy workes (saith God) although they are vnknowne

Apoc. 3. 1.

to men, you haue the name to liue and you *Apoc. 5.2.*
are dead, you beare the name of a Christi-
an, the habit of a Religious man, but your
works fit neither of them, for they are not ful
before my God: but empty, empty of
God, and of your selfe, too full, for you
doe no other then seeke your selfe in
them your owne commodity, your ho-
nour and esteeme. Let vs therefore be
warchfull and make it all our labour,
to do full workes, and liue full dayes
to the end that in a little time, we
may liue long, and merit much in the
sight of God Almighty.

A MORE EXPRESSE DECLARATION
of the vprightnes, and purity of inten-
tion with which we are to do
our Actions.

CHAP. XI.

THEY giue commonly a good
aduise to those who cōuerse with
their neighbours, touching the man-
ner of their cariage, in those functions
which they exercise & actions which
they performe, by the which it may
be

be gathered how pure our intention ought to be, how free and defingaged our selues, and how sincerely we are to seeke God in all occasions. And it is the Doctrine of the Holy Fathers and Doctors of the Church, *S. Hierome*, *S. Gregory*, & *S. Chrysostome* as we shal see afterwards; They say that when we vndertake any action to the end our neighbour from thence may reap any generall or particular profit, we are not to reflect vpon the fruit and good successe of it, but only to fulfill the wil of God in doing it, in such manner that when we heare confessions, or when we preach or teach, we ought not much to regard whither those you couerse with all be conuerted, amended, or profited, but oly one our parts to do the will of God, and please him, in doing the best we can, and for the successe of our actions, as whither such an one be conuerted, or profits by our sermons, or becomes learned by hearing of our lessons, that belongs not vnto

2. Cor. 3. 6 vs, but only vnto God, *Ego plantaui, Apollo rigauit, sed Deus incrementum dedit,* for vs (saies the Apostle,) al that which

we

Purity of Intention. Chap. II. 141

we can do, is but to plant, and water, like as that Gardiner doth, but for to make the plants grow, and the trees bring forth fruit, belongs not to the Gardiner but to God the fruit of soules, which is, that they depart from their sinnes, that they conuert themselves to God, and that they go forward in virtue & perfection, doth only appertayne to God, and the value and perfection of our Actions, doth not depend vpon it. This then is that purity of intentiō which we are to indeauour to haue in all our Actions, that by this meanes we may attayne vnto a great purity in our intentions, & inioy a delitghful peace of mynd, for those who do their Actiōs in this manner, are neuer troubled, when the successe of their affaires comes by any chaunce to be thwarted, or fayles of executiō, or produceth not the fruits, they hoped for; for they proposed not this end vnto themselves neyther haue they placed their cōtētmēt in it, but only for to do the will of God & performe al so please him, vnto their vtmost Power, for if when you preach, heare confessions, or do any other

other function for to helpe your neighbour, you propose vnto your selte beforehand to make great profit of it, & let this be your principall end in the performance of the when any chauce crosseth your designe in this, you become troubled and disquieted, And not only loose your peace of mynd, but euen sometimes all patience, if you proceed not further.

Our B. Father S. Ignatius, declares *Lib. 1. c. 2* this with an excellent example of *similitude*, do you know said he, how we are to carry our selues, in those our functions, wherein we imploy our selues vnto the helpe of our neighbour? Iust so as the Angell Guardians do with those, who are comitted vnto their charge by God Almighty, who neuer cease with all possible care to counsayle, defend, and governe the, to illuminate, excite, & helpe them in all good, but if through misuse of that freewill they haue, they obey not to their good inspirations, the Holy Angels are neuer troubled at it, nor disquieted, not so much as to lose the least particle of their felicity, which they

they possesse in enioying the sight of God, but they say and repeat that, which is written in the Prophet Hieremy *We haue salued Babylon and it is not cured, let vs go and leaue it;* In the like manner, we ought to vse all possible remedies, so well to free and retire our neighbour from sinne, as to aduance him in the way of vertue, but if notwithstanding all our indeauours, he remaynes still in his infirmity, & will not suffer himselfe for to be cured by vs, we ought not therefore to afflict our selues, but are to remayne with great quiet and tranquillity of mynd.

Hiere. 51.

As the Disciples of our Lord returned from preaching, with much ioy, for hauing done Miracles, and cast out Diuells from possessed persons, our Sauour said vnto them, *Do not reioice therefore, but because your names are registered in heauen,* our ioy ought not to depend vpon the euent of things, although it might be as happy as that of theirs, but we are only to haue care to do those workes, by the which we may merit to haue our names enroled in heauen. Let vs looke that we in our duties,

Luc. 10.

20.

duties in our offices and charge, and place our ioy and felicityes therein, but for the happy successe of them, for strange conuersions, & such like wondrous thinges, we are not so much as to make reckoning of them. And the reward & glory, which we shall haue, shall not be proportioned to these, but answerable vnto our paine and labour, whether any haue beene conuerted by vs or no, which may be more clerely perceaued by the contrary. For should you reape such abundant fruit, by your sermons, writings, and conuersation as to conuert a world, & in the meane tyme should neglect your selfe, all which you had done, would nothing profit you, according as our Sauour sayes in the Ghospell, and on the contrary, if after hauing done your duty, not so much as one person be conuerted by you, your recompence shall be neuer a whit the lesse. The glorious Apostle S. *Iames* had certainly had but a poore reward, if the recompence of his labour had depended on the euent, and if he had beene to haue placed his contentment and felicity therein, who

Matth. 16.
26.

(as

(as it is written of him) conuerted in all Spaine, no more then six or seauen: but his merit therfore was neuer a whit the lesse, neither his labour lesse acceptable to God Almighty, then that of the other Apostles.

Moreouer we haue in this a great cause of consolation, for from hence it followes, that God doth not only not exact an account of vs of the great fruit and profit we haue done, but also he will not so much as question vs, whether we haue made fine sermons, or learned lessons or no. God doth not command vs that, and consequently our merite dependes not on it. That which God would haue and requireth of vs, is for my part, to performe as much as we can, according to the talent we haue receaued, if little, little, if much, much. A gainc & this being done God requires no more of vs: *Much is required of him to whome much hath beene giuen*, and but a little of him who hath receaued but a little. Which S. Chrysostome explicates rarely well; where treating of the parable of that Talent: he demaundes, why that seruant who

K

had

Luc. 12.
48.

Chrysostom
41. super
Genes.

had gayned but two Talents was equally honoured with him who had gained five? When the Lord came to take an account of the Talents which he had distributed among his seruants, the sacred Scripture says, that he came who had receaued five, & sayd: Lord you gaue me five talents, and here I haue gained other five vnto them, vnto whome his Lord sayd: *It is well done*

Matth. 25 thou good and saythful seruant, because thou
 21. *hast beene saythfull ouer a little, I will constitute thee ouer much, enter into the ioy of thy Lord.* Afterwardes he presented himselfe, who had receaued two Talents, and sayd: Lord you haue giuen me two Talents, behold other two which I haue gained to them, and his Lord answered him with the same wordes and promised him the same reward as he had done to the other who had gayned five. What is the reason of this, sayth this holy Doctour? It is most iust, sayth he; for the ones negligence, or the others diligence was not it, which made the ones gaine greater than the others, but the quantity of the talents committed to their charge; for in
 their

their diligence they were both equall, and so their rewardes and dignities were both alik. This is a point of great profit and singular consolation, seeing it may be applyed to all offices & employments; for if one be as carefull & diligent to performe those offices, which he hath in charge, as another is in the discharge of his, he may without doubt merit as much as he, although his worke be nothing neere so much. For example, if I take as much paines as you for to prepare my selfe to preach, although I should preach with neuer so ill a grace, whereas you one the contrary should carry away your audience with excellent iecture, choice matter, good deliury, it may happē neuertheles, that I may merit as much, if not more then you. It is the like in matter of study, where although one be but a simple scholler, & you on the contrary haue an excellent wit, he knowes but little, and you are deeply learned, notwithstanding he may merit more with that little which he hath, then you with all your knowledge and your learning. So also in

point of office & imploymēt, although my office be more abieēt then yours, and that my forces and talents reach not to the discharge of those high functions, yet I may merit more in the same little abieēt thing I do, then you by all your great & high imployments. And this may greatly help on the one side for to resist vaine glory; and on the other, to giue heart and courage; to be the ones spurre, and to others a bridle. S. Hierome on the same parable teacheth the like doctrine, saying: *The Lord receaued into the same degree of ioy and honour, as well that seruant who had made foure talents of two, as that other, who made vp his five Talents ten, as not regarding the greatnes of the gaine, but the affection of the will, and the charity and diligence with which their workes were done.*

Saluian. l. 1. ad Ecclesiast. Cathol. to. 3. Bibl. SS. Patrum. Saluianus saith: *Oblata Deo non pretio, sed affectu placent.* which is the same with that of S. Gregory: *God doih not regard how much, but out of how much; it is the heart more then the guift and present he esteemes.* And so one may please God more with doing a little, then another who performs far more then he, if he performe that

that little with more loue then the o-
ther. Wherein the greatnes of God Al-
mighty doth more clearely and mani-
festly appeare, before whome no ser-
uices of ours (howeuer great) doe ap-
peare so, vnles that loue be great with
which they are done, he being one
who hath no need of any good of ours,
and whose riches, and all thinges els,
are so abundant, as they can neuer be
made greater: *If thou dost (well and)*
justly (sayth Iob) what shal thou giue him?
Or what shall he receaue from thy handes? Iob. 35:7.
That which he desires and esteemes,, is
to be beloued, and that we on our
parts do as much as we are able, which
may appeare by those two Mites,
which the poore Widdow in the Ghos-
pel offered. our Sauour sat hard by the
Boxe in the Temple, where the Iewes
vsed to cast in their almes, and saw the
Pharisees, and the richer sort some ca-
sting in siluer, others gold perhapes,
among the rest came a poore Widdow
and offered two mites only, when our
Sauour turning to his Disciples sayd:
Amen I say vnto you, this poore Widdow
hath put in more then all the rest, for the rest

Marc. 12.

43. 44.

Luc. 21.

34.

Chrysost. . have giuen out of their aboundance , but this
 bon. 3. ad out of her need hath giuen all that she had ,
 Cor . all her sustenance . On which place S.
 Chrysostome sayes : *Quod in Vidua fecit, i-*
dem in docentibus operabitur . God will
 deale the like with those who preach,
 study, labour, and do all other functi-
 ons, and ministeries , not so much re-
 garding what they doe , as the will,
 loue, and diligence with which their
 workes are done .

*Of some signes by which we may know, whe-
 ther we doe our actions purely for the loue
 of God, or seeke our selues in them.*

CHAP. XII.

Greg. l. 22. **S**. Gregory teacheth vs a way to make
 mor. c. 24. a right coniecture , whether in
 those functiōs which regard our neigh-
 bour, we seeke purely the glory of
 God, or els our selues. Obserue, sayth
 he, whē another preaches wel, is great-
 ly followed , and reapes much fruit frō
 the good of soules , whether you are
 as greatly reioyced at it, as if your selfe
 had done it, since if it be not so grateful

to you, but you do feele out some certaine grudging, enuying & repining at it, it is an euident signe you do not seeke Gods glory purely, and as you ought. And to this purpose he cyteth this passage of S. Iames : If you haue zeale of soules, and haue contentions in your heart, it is not a wisdom descending from aboue, but an earthly, brutish, and diuellish one. It is no zeale of the glory and honour of God, but a zeale of your owne selfe, a zeale to be honoured, and a desire to be as much honoured and cherished as that other is; for if you sought only the glory of God and not your owne, you would be glad that God had store of such seruants, and reioyce that others could performe that in which you are defectiue, and wanting. Like as the Holy Scripture witnesses of Moyses, who when Iosue opposed himselfe vnto some who prophesied, answered in an offended manner: *VVhy are you enuulous for me? VVho shall do so much that all the people may prophesy, & that God may bestow vpon all of them his spirit?* And so a true seruant of God Almighty ought to say, I would to God that euery one

*Iacob. 3. 14
& 15.*

*Num. 11.
29.*

were an excellent preacher, and that God would bestow his spirit plentifully vpon them, that by this meanes the honour and glory of God may be the more dilated and spread abroad, that he may be the better knowne, and his holy name sanctified through euery place and prouince of the world.

We haue a remarkable example of this in Doctor *Auila*, who (as it is reported of him) when he saw that God by the meanes of our B. Father Saint *Ignatius*, had begun this least Society of Iesus, and had heard relation of his institute, sayd it was that very thing, which for so many yeares togeather, he had beene labouring to effect with so much solicitude, and could neuer bring to passe, adding that it was fortun'd to him, as to a little child, who being at the foot of some great mountaine, desirous to rowle some heavy burthē vp vnto the top, finds it aboue its forces to effect; when a strong and mighty Gyant comming, takes vp that burthen which the child could not lift, and with ease carryes it there where the child desires to haue it. Vnderstanding

*Lib. vite
S. Ignat.
cap. 27.*

ding by this comparison, himselfe the child, and esteeming S. Ignatius a Gyant vnto him. But that which makes to our purpose, is that he was as glad and well contented in himselfe when he heard of it, as if our Society had byn instituted by him, because he had no other end in the desiring such a thing should be, but only Gods glory, & the saluation of soules. Such as these are God Almightyes good and faythfull seruants, who (as S. Paul sayes) seeke *Ad Phil.*
not after any thing of their owne, but that 2. 2.
which is of Iesus Christ. A true seruant of God Almighty ought in such manner, to desire the glory of God, and the saluation and profit of others soules, as when God is pleased to serue himselfe therein, by meanes of any other, he is to be as glad and well content, as if God had vsed him for his instrument. And therefore it were a good manner of proceeding which we find practised by diuers great seruants of God Almighty, who when they perceaued themselues vrged strögly on with the desire and zeale of gayning soules, hübly begge it of God by saying: O Lord
that

that such or such a soule might but once come to know you, that such a person might be acquired to you, that his fruit may be done, that profit, this perfectioned, and all this by such meanes as you shall please, for me I pretend not to any part of it. Such as these walke rightly, and in great purity, & like vnto these are we sincerely to carry our selues in the seruice of God, as not to seeke any proper honour & esteeme but only the greater honour and glory of God.

We may say the like also, as well in that which concernes our owne spirituall progresse, of our brethren; for he who is discomfited when he sees his brother make progresse in vertu, whilst himself remaines behind doth not seeke purly the greater glory of God; for although it be true that a good seruant of God, ought to haue a great resentment and feeling, for that he serues not God so perfectly as he ought, neuertheles it followes not that he should therefore be troubled and disquieted, when he sees another perfecter then he, but on the contrary he is
to

to be glad of it, and to giue this comfort to his griued soule, for seruing God Almighty with so great negligēce that how euer he through his slouthfulness be wāting in his duty, yet there do not want those who do supply in effect, yeelding in giuing prayse & glory vnto God, what he in wishes only proposeth to himself. That sadnes & repining which some are troubled with, proceedeth from no other cause, then from a certaine enuy and secret pride: for should one but desire truly and in good earnest the greater glory of God, it is most certaine, he should haue a great ioy and contentment to see that others did increase in vertue and perfection, howsoever on the other side he were sorry & ashamed for not seruing God so seruently himselfe.

The second signe is, when a Religious man doth his office and those thinges which are commaunded him, in such manner, as not to care more whether he be imployed in this, or that, whether he haue that office, or els be put to this, and is in one, and to the other content alike; for it is a most euident

evident signe, that we do our thinges only for the loue of God, and therefore doe we carry our selues with such equality of mind and indifferenc vnto all, seeking nothing but to fullfill the will of God in euery thing, and neuer troubling our selues with the exterior of the thing we do: whereas if we do not vndertake those offices which are humble & laborious with as good a will, as the easy and honourable, it is a signe that we doe not performe the purely for God Almighty, but that we seeke our selues, our gult and proper commodities in them. Wherefore that

Thomas à
Kempis.

holy man sayes well: *If God were the occasion of your desire, you would be glad, in what manner soeuer he should dispose of thinges.*

Thirldly it is a signe that we do not thinges purely for loue of God, but out of humane respects, when we desire to approue vnto our superiour all we do, and that he should take notice of our paynes, and publiquely commend vs, or at least by some exterior signes expresse himselve well pleased and satisfied with vs, in so fare as to be-

come

come disheartned and troubled when we are not so delt withall. If you did your Actions purly for loue of God, you would neuer regard such trifles nor seeke after them, but one the contrary would blush & be athamed, whē the Superiour should expresse himselfe in any such manner towards you, as knowing it done because of your weaknes and imperfection, & bewayling your owne infirmity would say. Alas how wretched and miserable am I, to be so weake and wanting in all vertue as to stand in need to be animated and incited one with such poor things as these?

Abbot *Ioannes* the younger, Disciple of Abbot *Amon* serued twelue yeares togeather, one of those antient Fathers in his sicknesse, which said Father although he saw him with all faithfulness and deligence labouring for so long time together did neuer yet afford him any good or frendly word but vsed him alwayes with great harshnes and seuerity, this Father at last drawing towards his end diuers holy Hermits came to visit him, when he before them

*In prate
spirit.*

them all, calling his humble and patient Disciple to him, tooke him by the hand & said thrice vnto him, Farwell, farwell, farwel, afterwards commending him vnto those other holy Hermits, and deliuering him ouer vnto their fatherly care, he said: Behould heer an Angell and not a man, since hauing serued me in my sicknesse for twelue yeares together, and neuer receauing one comfortable word of me, he hath notwithstanding for so long time serued me both readily & cheerfully.

HOVV VVE ARE TO INCREASE AND
go forwards, in vprightnes and purity
of intention.

C H A P. XIII.

OVR B. Father S. Ignatius declares vnto vs in a particuler manner, how we ought to go perfecting our selues, in this rectitude and purity of intention. *Let euery one (saith he) in-
deauour to haue a right intention, not only
in that which concernes the state of their li-
ues,*

*In Constit.
con. 17.*

*26. Reg.
17.*

us, but also in all particular things, seeking in them alwayes to serue and please the diuine goodnes, for it selfe and for the charity & singular benefits wherewith it hath preuented vs, rather then for feare of payne or hope of reward, though they ought also to help themselves with these. There are many wayes of seeking & serving God; for to serue God for feare of punishment, is to seeke God, and is good and laudible; for seruile feare is good, and a guilt of God & so the Prophet did desire it of God, when he sayd: *Confige timore tuo carnes meas*. *Psal 118.* But if any one should haue this *120.* mind and thought within his heart, if there were no hell, and that I stood not in feare of punishment, I would not care to offend God Almighty. The Diuines say, that it were nothing worth, and absolut sinne, since it declare the malice of his mind: but to make vse of the feare of torments, of the apprehension of death, and the horreur of Iudgement, to serue God the better, and make vs more fearefull of offending him, is right and good, and so the holy scripture doth often put these things before our eyes, and

and threaten vs with them, the better to keep vs from falling in sinne.

Secondly to serue God for recompence, for the reward we hope for, & the glory we awayt, is also to seeke God, and is laudibly good, and better then the former. It is better to do our actiōs out of hope of reward & glory, then for feare of hell, and punishment, and this motiue Moyses had as S. Paul affirmes, saying: Moyses growne great in faith, denied himselfe to be the sonne of Pharae, choosing rather to be afflicted with the people of God, then to haue the pleasure and delight of temporall sinne, esteeming the

Ad Heb. 12. 24. ignominy of Christ greater riches then the treasure of Ægypt, for he had regard vnto his recompence, and the Royall Prophet *Psal.* 118. David saies of himselfe I haue inclined my heart to do thy iustifications eternally, because of the reward which thou hast promised me.

All these wayes of seeking God are good, and we must likewise make our vse of them. But our B. Father will haue vs proceed yet further, & lift vp our hearts higher, seeking things more eleuated and sublime *Æmulat and seeke after*

For the best gifts that are, & I shew you 1. Cor. 12.
yet a way more excellent; he is not content 3.
that we should serue God, in what
manner soeuer, but he shewes vs yet a
way more excellent, and high, and
would haue vs seeke and serue God
only for God alone, purly for the loue
of him, and for his infinit goodnes; &
because that God is, what he is; which
is the highest and sublimest of all his
titles.

The glorious Fathers of the church,
& Basile, S. Chrysostome, and S. Gregory
treat of this matter excellently well,
and compare those who serue God, out
of hope of recompence to Simon Cy-
renæus who was hyred at a set price to
beare the Crosse of Christ, for so do
those who would not follow our Sa-
nour, nor beare his crosse, vnles there
were the reward of heauen proposed,
& they adde, that we are not to be so-
licitous for our recompence, nor al-
wayes thinking vpon what we gaine:
Like vnto vngreatfull seruants who (exact
their wages &) keep a strickt account, which
is more the part of a hyrling then a gratefull
seruant: we ought not to serue God in

Basil. in reg
fusius dis-
putatis in
præmio.

Chrys. hom
2. super e-
pist. ad Ro-
man.

Greg. l. 8.
mora. c. 30

L

such

such vnworthy manner; but as children
purely out of loue; there is great differ-
ence (say they) betwixt the seruices
of a slaue, a household, and a child;
the slaue serues his Lord for feare of
stripes and punishment; the seruant for
his wages, and if his diligence be more
then ordinary, it is but to comend his
seruices vnto his Lord, out of greater
hope of profit and aduancement; but
the child, serues his father, only for
loue and tendernes, and is most careful
of offending him, not so much for feare
of chastisement (for he is lyable vnto
none, supposing he is past his infancy)
neither for hope of his inheritance, but
only out of loue and deare affection.
And so a wife, good and vertuous
child dorth serue, respect, and honour
his parent out of that only motiue that
he is his Father; although otherwise
he be poore and able to leaue him no-
thing: so say these holy Saintes, we
ought to serue God, neither for feare of
chastisement like slaues, neither as ser-
uants with our eyes and affection fa-
stned vpon our gaine and interest, but
like true children, since God hath been
so

so good and gracious to vs to make vs
 such: Behold (sayth S. Iohn the Euangelist) *Iohn. c. 3.*
 what loue the Father hath bestowed vpon vs
 for to be styled & (really) to be the sonnes of
 God. We are not only called the sonnes
 of God, but are such truly and really,
 and withall right cal God our Father,
 and the sonne of God our Brother. If
 we be therefore sonnes of God, let vs
 loue and serue him like true children;
 let vs honour him as a Father, and as
 so great a father, with truly louing him
 as wel because he is delighted with it,
 as that he is worthy of it, in being
 what he is, and for his infinit goodnes,
 which merits an infinity of hearts and
 bodyes, continually to be employed in
 louing and seruing him.

S. Chrysostome sayth admirably wel:
 If by the grace of God you should be made
 worthy to please his diuine Maiesly. & should
 desire any other reward beyond this of being
 mad worthy for to please him, you were cer-
 tainly ignorant how great a good it were for
 to please God, and if you could once but appre-
 hend it, you would neuer desire other extrin-
 secall reward or benefit. And truly what
 greater good can we pretend or wish

Chryst. l.
 2. de com-
 punct.

Eph. 5. 1.
2.

Penam. to.
2. opusc in
fascic c. 8.

for, then to content & please Almighty God? Be imitators of God (sayth St. Paul) like to his dearest children, & walke in loue and dilection, as Christ hath loved vs. And S. Bonauenture sayes: Consider that God your benefactor hath bestowed his benefits vpon you, as to aske none of them backe againe, who hath no need of you, or any other creature. Yea he doth not only receaue no profit from vs, nor commodity for al those fauours he bestowes vpon vs, but he affoordes them vs, at so great expence and charges of his owne, as is his owne deare life and blood, which he layd downe & shed for our redemption. In this manner purely and without all mixture of proper interest, are we to serue and loue almighty God, neither (which is more) are we so much as to desire any vertus and supernaturall gifts for our owne pleasure and comodity, but only for God, and for his greater glory, and to the end to store our selues with somewhat, that may be pleasing to his diuine Maiesty, yea and in this manner we are to desire glory, in so much as when we set before the eyes of our soule

soule (to give it heart and courage to performe its actions well) the greatness of the reward which is annex to euery good it doth, it ought in no ways to haue this its ayme & end, in vnder-taking any thing, but only the pure desire, of further pleasing and glorifying God, in that the more glory we shall haue, the more shall God be honoured and glorified.

This is the true loue of charity, the true and perfect loue of God, and this is purely to seeke God, and his greater glory, and all besides is but to seeke & loue our selues; which will the better appeare if we consider the difference which Philosophers and Diuines doe make betwixt that perfect loue which they call the loue of amity, & the loue of concupiscence. The first loues his friend, for his friends good, and out of vertue, without regarding his owne interest or gaine: but the loue of concupiscence, is when one loues another not so much for himselfe as for the profit and comodity which he hopes for from him, as when one serues & loues a rich man, because he hopes for aduā-

cement, and assistance from him. We see apparently, that this is no perfect loue, but wholly compounded of selfe loue and interest, since you loue not your friend so much, as your own selfe and proper comodity. So we say, that we loue bread and wine with the loue of concupiscence, because we loue neither the one nor the other for its selfe, but only for our selues and particular endes. And in this manner doe they loue God, who serue him out of feare of punishmēt, or hope of recompence, it being no other then to loue God with a loue compounded and wholly consisting of selfe loue, & priuate ends, not seeking of him purely, nor with a liberall mind, which our Saviour hath giuen vs to vnderstand by S. Iohn, who after he had wrought that great miracle of feeding fīue thousand men, besides woemen and children, with fīue loaves and two fishes, being followed (sayth the Euangelist) by a world of people, sayd vnto them: *Don't seeke me not, because you haue seene wonders; but because you haue eaten of the loaves and are satiated. Not because you beleeue me to be*

Ioan. 6.

26. 27.

be God, but because you seeke your
owne comodities. Worke (and seeke)
not that good which perisherh, but which re-
mayneth in eternall life, which is Christ,
and to do purely the wil of God. This
holy seruant of God Almighty shew-
ed a right, pure intention in his an-
swere, who liuing a wondrous, and
austere life, and giuing himselfe who-
ly vnto prayer, the Diuell enuying
so great a vertue, and seeking to with-
draw him from his vertuous course of
life, by bringing him into doubt of his
predestination, tould him that he has
boured and wearyed out himselfe in
vaine, for he should neuer be saued,
nor come to inioy the beatitude of hea-
uen; to whome the holy man answered:
I serue not God Almighty for his
glory, but oly because he is that which
he is, wherupon the Diuell departed
confounded, and ashamed. S. Bernard
requires yet more of vs, and would
that we should be so farre from seeking
our owne comodities & ends in those
good workes we doe, as he is not con-
tent that we should serue God only
with a filial loue, but would bring vs

M. Gerſo

Bern. ſer.
ſup. Cant.
63.

yet to higher perfection: Children (saye
he) love, but they do thinke on their inheri-
tance withall, which whilst they stand in
a kind of feare for to lose, or hope to have im-
proved; they reuerence him more, and loue
him lesse, from whom they expect it; I would
that loue suspected, which seemes so bare
dependance vpon any hope of gaine, it is but
weake, since if its hope do faile, it is as it were
wholy extinguishd or made lesse, it is no pure
one, since it hath a secondary end; pure loue
is not mercenary, pure loue borrowes no force
from any hope, neither is it diminished
with distrust, that is, who soeuer purely
loues indeed, needs no incitement of a-
ny rich hope, to make him serue, la-
bour, & suffer for God Almighty, yea
should he know for certaine that for al
his paynes he should haue no reward,
yet it would not make him to diminish
in the least thing, the greatest labour
he had vndertaken, as hauing not be-
gun it out of any hope of his comoditi-
ty, but for pure loue of God. But what
loue may this be so high and perfect as
may exceed the loue of children? *Spo-
sa hic Amor est*, sayes the holy Saint. It
is the loue of a Spouse vnto her Brid-
grome,

Purity of Intention. Chap. 13. 289

groome, for true and perfect loue hath
 discontent within it selfe, hath its re-
 ward and premium, which is no other
 then that which it doth loue; to loue
 the beloued heer is at his recompence,
 the Brides loue is such that it hath noe
 other pretention then to loue, & such
 in the Bridgrome as he desires nothing
 but to be beloued: *Nec is aliud querit,
 nec illa aliud habet*. He seekes nothing
 els, and she hath nothing els. And in
 this manner (sayth S. Bernard) ought
 we to loue God the Bridgrome of our
 soules, this is the loue to which we
 should arrive, louing him, because he
 is what he is, and placing all our felici-
 tity therein; This done is of it selfe suffici-
 ent, in its selfe delightfull, and for its selfe
 it seeks selfe both merit and reward, it seeks
 nother cause besides its selfe, no other fruit,
 the fruit is the act of louing. I loue because
 I loue, I loue to be beloued.

On this occasion S. Chrysostome adds
 that we are not to conceaue, that our
 reward shall be the lesse, because we
 looke for none, but that the lesse we
 doe expect, the more we do obtaine, as
 being most certaine that the lesse the
 worke

Chrys. hom
 5. super
 epist. ad
 Rom. circa
 finem.

170 . 11 . q. 11 . A Treatise of the
 worke shall haue of proper interest, the
 more it shall haue of purity and perfe-
 ction (it being free from all mixture
 of selfe loue) and consequently shall be
 more meritorious: Atque tibi maior mer-
 ces est; si modo extra mercedis spem feceris.
 Your reward (for your works) sayeth this
 Saint; shall be greater, if now you do them
 without hope of any, the further you are fro
 the spirit & condition of a hyrling, the grea-
 ter shall be your recompence. Since then
 God will not pay you as a hired ser-
 uant; but reward you as a sonne with
 the inheritance of his Fathers riches:
 If we be sonnes and heyres we are heyres of
 God, and coheyres with Christ. We shall
 enter with him into possession of our
 heritage, succeeding and inioying the
 treasures of our heauenly Father. Phae-
 ras daughter hired Moses mother, for
 to nourish & bring vp her owne child;
 but she did not nurse him for the hyre,
 but only for of love and tendernes.
 That we are not to conserue, that our
 reward shall be the less, because we
 looke for none, but that the less we
 desire, the more we do obtaine, as
 being most certaine that the less the
 worke

Rom. 8. 17

Exod. 28.

9.

mod. 11. 11.

mod. 11. 11.

mod. 11. 11.

mod. 11. 11.

mod. 11. 11.

three degrees of perfection, by which we may ascend and arrive vnto great purity of intention, and to a high and perfect loue of God.

CHAP. XIII.

OV T of the doctrine of the holy Fathers, and of the glorious S. Bernard in particuler, we may gather three degree of perfection, by which we may ascend vnto a high degree of purity of intention, and to a great and excellent loue of God. The first is to seeke only the glory of God, in such manner as in the performance of euery thing, we may haue no contentment but in God, and in the fulfilling of his holy will, casting into forgetfulnes all other wordly busineses. S. Bernard

sais if you would know whether your loue of God be great, and you go perfecting of it or no, consider with your selfe whether there be any thing besides God, which might comfort and delight you, and from thence you shal come to know how much you are profited

Bern. trac.
de interiori
domo c. 69

fited and aduanced in the loue of God.
For truly (saith he) as long as I can receiue
any pleasure and consolation from any thing
besides, I dare not say, that our beloved doth
possesse the inwardest blossome of my most ar-
dent loue which expreiles that other sen-
tence of S. Augustine. He loues thee im-

Aug. l. 10
Confess. c.
29.

perfectly who loues any thing together with
thee which he loue not for thy sake, such a
loue would come far short of the loue
of that holy Queene, who in the midst
of al the pomps & vanities of the court
could say, O Lord thou knowest that thy

Esth. 14.
18.

Handmayd hath neuer reioyced in any thing
since shee hath bin transferred hither, vntill
this very day, but only in thee Lord God of
Abraham. You know O Lord saith shee
that I take no pleasure in the Royall
croune, nor in the Maiesty nor glim-
mering shew of things. I am not deligh-
ted with the luxurius baquets of King
Assuerus, neither in any fading thing
beside but only in you my God & Lord.
behold heer a loue perfect and excel-
lents.

Greg. l. 4.
moral. cap.
28.

S. Gregory vpon this passage of holy
Ioh. VVho build solitudes vnto themselves,
saith, that he builds himself a solitude &
Hermi-

Hermitage, who so wholly casts of &c
as it were strips himselfe, of all crea-
tures, and the loue and affection of all
earthly things, as to remaine in a ma-
ner solitary, although he were in the
midest of all the sports and pleasures of
the world by taking no pleasure, nor
contentment in them. Such an one
builds a solitude vnto himselfe, by ha-
uing placed all his felicity in God,
whence it proceeds that no company
is grateful, no pleasure delightful vnto
him, out of his holy loue. Which we see
by experience, of one who hath some
friend in whome he hath placed al his
affection, who although he be in the
company of many other persons wor-
thy of esteeme, yet seems to be in a so-
litary desert, as long as that friend he
loues so dearly is not in his sight. Iust
so he who hath bestowed his heart
vpon God, and banished from him all af-
fection of creaturs, although he should
be incompast with the world, & in the
middle of all its pleasures and delights,
would yet still continue in an inward
quiet & solitude, as taking no pleasure
in any of those things, nor so much as
regarding

regarding them, hauing his heart rapt
 shed and drowned in contemplation
 of his beloued; They, saith S. Gregory,
 who are arriued to this, do inioy a
 great repose & trāquility in their soules
 nothing being forcible inough to mo-
 lest or. disquiet them, no aduersity can
 make their quiet lesse, nor any prosper-
 ity their ioy greater; vaine glory, no
 humane excellence can bring them
 acquainted with: but as they are af-
 fectioned vnto no earthly thing, so are
 they not troubled nor intangled with
 the successe of any, but reckon them as
 thing which do concerne the nothing.
 Would you know (saith this Saints)
 who hath ariued to this perfection, &
 built himselfe this Hermitage & soli-
 tude? The holy Prophet Dauid, where
 he saies. *I haue demaunded one thing of our*
Lord, this I shall beseech, that I may inha-
bit in the house of our Lord all the dayes of
my life. There is nothing els in hea-
 uen, and earth that I desire besides
 your selfe, O God. *And now what is my*
expectation, is it not our Lord? The Ble-
 sed Abbot Siluanus was arriued to this,
 to whom when he came from prayer,

all

all the world seemed such a wretched thing, as lifting vp his handes through admiration, & shutting his holy eyes, he would say with great disdain: Close vp your selues myne eyes, close vp your selues, and do not vouchsafe to looke abroad vpon the creatures, & thote wordly thinges, since in all the world, there is nothing worthy the behoulding. We read also of our B. F. S. Ignatius, that when he eleuated his mind to God, and his eyes to heauen, he vsed to say: *Oh how foule and vgly the earth doth seeme to me, when I do but looke in Heauen.*

Lib. 1. c. 2
vna S. Ignat.

The second degree may be that, which S. Bernard proposes in his treatise of the loue of God, which is, when we do not only wholly forget all exterior thinges, but also our selues, lo-ving our selues no otherwise, then in God, by God, and for God: and we ought so wholly to be plunged in this forgetfullnes of our selues, to be so free from al particuler interest of our own, and to loue God with a loue so pure & perfect, that we are to reioice, & be no otherwise taken with those graces which

Bern. tract.
de dilig.
Deo cap. 6
et 7.

176 *A treatise of the*
which we receaue from his all giuing
hand, neither with that heauēly glory
which we hope for, then so farre as his
will and pleasure appeareth in them,
without regarding our owne profit in
them. In this manner the Blessed in
heaven reioice in their felicity, not be-
cause they are exalted to such height
of glory, but because it is Gods pleasure
that they should be so; and they seeke
God with a loue so refined and pure,
& are so straitly vnited and transfor-
med into his blessed will, that they de-
sire not so much the glory which they
possesse, nor their felicity, for their
owne ioy and happines, nor for the
wondrous content which they do take
therein, as because it is the pleasure,
and the will of God. We ought sayth
S. Bernard so to loue God, as that holy
Prophet did, who sayd: *Let vs confesse*
vnto our Lord because he is good, he sayd
not *because he is good to me*, but only, *be-*
cause he is good. He did not prayse, nor
loue God only because he was good to
him, as this other did of whom it is wri-
ten: *He will confesse to thee when thou shalt*
haue done well vnto him, but he loues and
glorifies

Psal. 117.
1.

glorifies God, because he is good in himselfe, because he is what he is, because his goodnes is infinite.

S. Bernard sayes, that the third and the last degree of the perfection of the loue of God, is, *When one now doth come to doe his actions, not so much to please God, as because God delighteth him, or because that which he doth is pleasing and acceptable vnto God.* Whereby a man becomes to haue no other solicitude or thought, but only how to delight and please Almighty God, without thinking any more vpon himselfe, then if there were not, or euer had beene such a creature in the world, and this is a most pure & perfect loue of God. *This loue (sayth the Saint) is a mountaine, and a high mountaine of God, a rich & fertill mountaine full of all exquisite perfection. By a mountaine of God, is signified nothing els then a heighth and abstract of all greatnes and excellence: VVho shall ascend into the mountaine of God; who shall giue me winges like a Doue, and I will fly away, and go to rest? Ah miserable as I am (sayth this glorious Saint) that I cannot*

Psal. 231.

3.

Psal. 54.7.

M

not

not wholly forget my selfe during this
 Rom. 7. 24 banishment! Oh me vnhappy man, who shal
 deliuer me from the body of this death! Oh
 Isa. 38. 14 Lord I suffer violence answers for me, Bles-
 sed Lord, when shall I wholly dy vnto
 my selfe, and only liue to thee! Oh, who
 Psal. 119. is me for that my pilgrimage is prolonged,
 5. & 41 3 when shall I come & appeare before the face
 of God! Oh when shall I be deliuered
 from this woetull banishment? When
 shall I be wholly vnited, and through
 loue transformed into you O Lord?
 When shal I be intirely free and quit of
 all remembrance of my selfe, by being
 made one spirit, one thing with you?
 So as I may not hereafter loue any
 thing in me, frō me, or for me, but that
 all which may haue any part of my af-
 fection, may be in you, by you, & for
 you only to loose thy selfe in a certaine mā-
 ner, as if thou wert not atall, to haue no
 sence, no feeling of thy selfe, so wholly to de-
 part from all thou art, as for to leaue no me-
 mory that thou euer weart, this would haue
 more of heavenly conuersation, then any hu-
 manne affection. Such perfectiō is rather
 heavenly then of earth, and sauiours
 more

Bern. de
 diligendo
 Deum. c. 7

more of our owne country then of this
 dungion of our banishment. The Pro-
 phet likewise saies, I wil enter into the
 nightines: of my Lord, O Lord I will reme-
 ber only thy Iustice. When the good and
 faithfull seruant shall be so raiſhed &
 drowned in the ioy of his Lord, and
 inebriated with the abundance of his
 loue, then he shall be so absorpt and
 transformed into God, to haue no re-
 membrance of himselfe. When he appea-
 res we shall be like vnto him, because we shal
 see him as he is: we shall be the like vnto
 God, and the Creature shall haue a
 kind of proportion with his Creatour,
 for (as the holy Scripture sayes) euen as
 God hath created al thinges for himself
 & to his glory, so we shal the loue God
 withall purity, not louing our selues,
 nor any thing els, but only in him. He
 shall truly reioyce, not so much for being a-
 boue all necessity, nor for inioying all felici-
 ty, as for to see his holy will in vs, and of vs
 fulfilled, all our ioy shall not consist in our
 ioy, but in the ioy of God, and his delight:
Intra in gaudium Domini tui. This is to
 enter into the ioy of God.

Bern. de
dilig. Deū.
cap. 7.

S. Bernard breakes forth into an excellent exclamation, saying: O holy, o chaste loue, o sweet, o sugred affection, of pure, o refined intention of the will, the more pure and refined, the lesse mixture it hath of ought that is its owne, the more sweet, more sugred, the more it partakes of that which is al diuine: *Sic affici, deificari est* - It is a deifying to be so affected, like as S. Iohn sayes, then we shal be like to God. S. Bernard to explicate the manner of this deification & transformation into God, brings three similitudes. Like as (sayth he) a droppe of water, let fall into a whole tunne of Wine, presently looseth all its qualities and properties, and becomes perfect wine both in colour & in tast; like as the Iron when it is through hot & glowing in the forge, appeares not to be Iron, but al fire; and as the Ayre when it is fully inlightened with the rayes of the Sunne, is so transformed into brightnes, that it seemes to be but one light with the Sunne, so sayth he, in that eternall felicity, we loose all humane faculties, and become deified and transformed in God. All that we shall

Purity of Intention. Chap. 14. 181

shall loue there, wil be only for God,
and that is only God, for otherwise how
shall he be all to all, if any thing shall remaine in man of man. There shalbe nothing
1. Cor. 13. 28.

there which is our owne; since all our
delight and glory shall be no other, the
the pleasure and glory of God: Thou art
my glory and the lifter vp of my head. then
Psal. 3. 4.

we shall not care to repose, nor sustain
our selues with our owne happines,
since all our felicity and rest shalbe in
God. But although whilest we are in
this valley heere, we cannot arriue vn-
to the sight of this, yet are we at least
to bend our eyes that wayes, since the
neerer we shall come to the sight of it,
the more perfect & vnited shall we be
with God. And so this blessed Saint
concludes: This is (o heauenly Father)
the will of thy Blessed Sonne in vs, this is his
prayer for vs to thee his Father and God, I
will that like as I and you are one, so that
they should be one in vs; and we with him
through the vnion of perfect loue, to
wit, that they may loue thee for thy selfe, &
not themselves but only in thee, this is the
end, this is the consummation, this the perfe-
ction,

*Bern. l. 2.
de amore
Dei cap. 4.*

Chion, this the peace, this the ioy of our Lord,
this is the ioy in the Holy Ghost, this is the si-
lence which is in heauen. This is the vi-
most ayme of all our thoughts, the end
of our Pilgrimage, and the last degree
of perfectiō to which we may attaine,

FINIS.

Cori,
be fi-
e vt.
e and
gree
ine,